New Testament Evangelism

WADE C. SMITH

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New Testament Evangelism

"Come and See"—"Go and Tell"

*A Manual of Personal Work for Pastors, Leaders, Men, Women,
The Sunday School and Groups of Christian
Workers*

By
WADE C. SMITH

*Author of Personal Work Helps in
"The Testament for Fishers of Men," "Say, Fellows!"
"On the Mark," "The Little Jetts
Telling Bible Stories"*

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TO THE GROWING ARMY OF "FISHERS OF MEN,"
WHO BY THEIR SYMPATHETIC REACTION TO
THE "COME AND SEE—GO AND TELL"
CHALLENGE HAVE PROMPTED ITS
ISSUANCE, THIS BOOK IS
AFFECTIONATELY
DEDICATED BY
THE AUTHOR

New Testament Evangelism

"Come and See"—"Go and Tell"

The title of this book epitomizes the Gospel invitation. These are the words of Jesus, answering the question of John and Andrew, "Master, where dwellest Thou?" John the Baptist had pointed Him out as the Lamb of God.

"Come and see," said Jesus.

The aim of the book is to help the followers of Jesus today in the practice of bringing men to see Jesus. It must be, "Come and see—Him. Come and see what I have found in Him." Philip said it to Nathanael. Philip had found Jesus, but he did not want to risk trying to describe Him if he could get Nathanael into His presence and let Jesus himself do the rest. Nathanael doubted. Philip said, "Come and see!—see Him for yourself, Nathanael, and if He is not all I have said, and more, you may demand any forfeit of me!" Nathanael went—and saw. What he saw made him exclaim: "Master, Thou art the Son of God! Thou art the King of Israel!"

The woman of Samaria used these magic words when she had found her Saviour at the well, and, leaving her waterpot, had run to the village and told the men of Sychar to "Come and see" this Man who had sounded the depths of her soul. "Is not this the Christ?"

So the genius of the whole effort of the soul-winner is in the title, and its unavoidable suggestion is that we must know Him ourselves in such joyous consciousness of a redeemed life that we will want to go and tell. The greatest speech one can ever make is when, in pointing to Jesus, he may say out of his own experience: "Come and see!"

"The man has not yet appeared who is to say the final word on evangelism, nor is the time ripe for saying it. The time is always ripe, however, for the recital of experience in a field so vast and yet so vital, so comprehensive and yet so central, as the evangelistic field.

"Evangelism cannot be epitomized in a sentence, it cannot be compassed in an epigram, it cannot be reduced to a formulary statement."

—LOREN M. EDWARDS.

Foreword

Evangelism is the general theme of some stimulating publications produced during the past ten years, and recently a number of books have appeared on the more highly specialized subject of *Personal Evangelism.* Most of these are informing and thought-provoking. They carry a real challenge and stir the reader to strong desire for service of this vital and personal nature. But there they leave him. Thousands of pastors see the imperative need, not only for a more effective program to reach the unsaved, living, working and playing—and dying—right at the church door; but also the need of a program which will engage church members in an exercise that will keep them interested and help them grow. Yet, so far as the writer knows, no book has presented a definite program for the individual and the local church, dealing in a practical way with the difficulties which promptly arise before such an effort; and offering a day-by-day, year-round plan for promoting steady growth in soul-winning. This book proposes to do just that. It is not expected its recommendations will be of universal application in every detail, but rather suggestive, and if not entirely adaptable, to be made so by such minor changes as may be necessary to meet local conditions. In the main, it is hoped the plans offered may be feasible.

One thing is certain, the church at large is not employing an adequate evangelistic plan. This also accounts for a low ebb of spirituality, where it exists. In the writer's own denomination, as shown by the General Assembly's Minutes, there were fewer accessions by profession of faith last year than for any twelve months in the past nine years. It required an average of 21 members to win one during the twelve months, while nine years ago it required 16 members to win one. There was an actual decline of 30 per cent in soul-winning efficiency. Numerical statements may not always prove safe guides, but it must be admitted that in these figures there is food for serious thought. There is no doubt that the church must wake up on evangelism or she will soon face an awful slump.

Not the least alarming feature of this situation is the indicated decline in spiritual vitality. Either the older members, including the ministry, surviving the past nine years have become more indifferent to the church's chief mission in the world, or the newly acquired members are utterly lacking in interest, or there is a combination of both. In any case, it calls for earnest prayer, thought, planning and work on the part of those who may be concerned.

The attempt here is not so much to define Personal Evangelism, nor even to stress its tremendous urgency (after the first chapter), but assuming that these are understood, the space and time are used to give concrete directions how to cultivate a personal experience in effective witnessing to the saving power of Jesus Christ; how to get other individuals interested and engaged in this joyous exercise; and how to organize groups of workers and keep them at it. The book has for its goal nothing less than the drawing of the entire church membership, rank and file, into a permanent program of individual soul winning. It is a high goal. It may seem too ideal for some. But the author is proceeding upon the fact that no ideal is too high to set for God's work, and the firm belief that wherever human channels are yielded, God's power will flow through to the achievement of marvelous results. Chapters 3 to 8 treat the subject from the standpoint of the individual, scripturally in principle and in practical application. If soul winning in a large way is to be accomplished by the mass of church members, the germ must first find lodgment in the individual consciousness, a heart aflame with love for Christ and a passion for lost souls. It will never come through a general consideration of the case. No use for a man to sit down with pencil and paper to figure out how continents can be won to Christ and how the church as a great army may move forward to the conquest, if he has failed to personally give the gospel invitation to the poor dying soul living next door to him. Chapter 2 and the three closing chapters endeavor to show how men and women may be grouped in personal work for greater effectiveness and how the whole church may be organized to overtake the desperate need in its own territory.

The terms Personal Evangelism, Personal Work and Soul-Winning are synonymous, and are interchangeably used only for the sake of euphony.

Grateful acknowledgment is made to many friends who are deeply concerned in the promotion of Personal Evangelism throughout the world, and who have by their sympathetic interest in this humble effort, by their prayers and timely suggestions, afforded encouragement and valuable help to the author. May they, and every one sufficiently interested to read this book, continue in prayer that it may be of real service in the Master's Vineyard.

—THE AUTHOR.

SUGGESTIONS *for* USE *of*

New Testament Evangelism

For Study Classes

FOR A SERIES OF SIX LESSONS:

Lesson 1—Foreword and Chapters 1, 2 and 3.
Lesson 2—Chapters 4 and 5.
Lesson 3—Chapters 6 and 7.
Lesson 4—Chapter 8.
Lesson 5—Chapters 9 and 10.
Lesson 6—Chapter 11 and Review.

FOR A SERIES OF EIGHT LESSONS:

Same as above, except beginning with Lesson 3, use single chapters successively to Lesson 7, inclusive. Then let Lesson 8 cover as per Lesson 6 in the Six-Lesson Schedule.

FOR A SERIES OF TEN LESSONS:

Using Foreword and Chapters 1, 2 and 3 for Lesson 1, proceed with one chapter to each lesson, making the tenth lesson a Review.

QUESTIONS on each chapter, for use in examinations, may be found in the closing pages.

Contents

I. TRAGIC LOSS

A Searching Question.
A Significant Answer.
Using Unpromising Material.
Every Member a Potential Worker.

II. RECLAIMING THE LOSS—VISITATION EVANGELISM

Unused Members Await Assignments.
Overcoming An Inferiority Complex.
Allotment of Definite Territory.
Complete and Regular Reports Essential.
A Continuing Process.
Blessings Assured.

III. THE CHALLENGE TO PERSONAL EVANGELISM

God Loved the Lost World.—John 3:16.
Jesus Commissions Us.—Acts 1:8.
The World's Sore Need.
The Church is not Reaching It by Present Methods.
Every Christian Can Be a Soul Winner.
A Consistent Life Necessary.

IV. THE CHRISTIAN'S EQUIPMENT FOR PERSONAL EVANGELISM

The Power of the Holy Spirit.
God's Word.
Human Endowments.
Have a Heart.
The Human Mind.
Other Human Characteristics.
Mere Chattels.
The Church Activities.

V. THE HOLY SPIRIT IN PERSONAL EVANGELISM

The Holy Spirit Convicts of Sin.
The Holy Spirit Regenerates the Heart.
The Holy Spirit Gave Us the Word.
The Holy Spirit Interprets to Us the Word.
The Holy Spirit Can Be Had for the Asking.

VI. THREE HUMAN ESSENTIALS FOR PERSONAL EVANGELISM

(a) Recognition—Of the Command.
—Of the Authority.
—Of the Urgency.
(b) "A Desire—How to Get and Nourish It."
(c) A Surrendered Will.

VII. THE METHOD

- Discovering Prospects (Every Unsaved Man a Prospect)
- Getting Contact.
- "Are You a Christian?"

VIII. "FISHING" WITH THE WORD

- Believe the Word.
- The Word of God is Both Weapon and Food.
- The Scriptural Plan of Salvation.
- Early Feeding.
- Using the Word.
- God's Answers to Objections.

IX. GROUP ORGANIZATION FOR PERSONAL EVANGELISM

- "Satanic Opposition."
- The Pastor the Leader.
- Natural Groupings.
- Program for the Group.
- Prayer.
- Carrying the Gospel to the Unsaved.
- Study for Increased Effectiveness.

X. THE WHOLE CHURCH WORKING AT SOUL WINNING

- Every Member All-Year-Round.
- Human Outside Help not Essential.
- A Program.
- The Places for Prayer.
- Study Classes.
- The Actual Beginning.
- Three Grades of Personal Work.
- Listing Prospects.
- The Sunday School in the Program.
- Assimilating New Members.

XI. BY-PRODUCTS OF PERSONAL EVANGELISM

- In Bible Reading.
- In Prayer.
- In Individual Christian Growth.
- In Christian Fellowship.
- In Church Morale.
- In Church Services.
- In Church Attendance.
- In the Preaching.

QUESTIONS ON EACH CHAPTER (*For Study Classes*)

BOOKS ON EVANGELISM

"NEW TESTAMENT EVANGELISM"

"Perhaps the day will come when the condition of being received into, and retained in the membership, of a church will be obedience to the commandment to make the gospel known. In any case, we may be sure that it is a condition of fellowship with Jesus Christ, and a condition, therefore, of the Christian life."

—S. J. RICH.

The New Testament Evangelism

“Come and See”—“Go and Tell”

> *“..... Andrew ..... first findeth his own brother, Simon, and saith unto him, We have found the Messiah.” “Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth .... Come and see.”* (*John 1:40, 41, 45,46*). *“Therefore they that were scattered abroad went every where preaching the word.”* (*Acts,8:4*)

CHAPTER ONE

TRAGIC LOSS

This question was recently put to one of the columnists of the daily papers: In your opinion, what catastrophe has, in the past quarter century, caused the greatest loss to the human race?

The column writer replied in substance: The greatest loss to the human race has not been caused by floods or by fire, although these have made serious inroads upon lives and property in many lands; nor by epidemics which have spread disease over vast areas and with the sickle of death mowed down millions; nor by earthquakes or tropical storms taking their dread toll from land and sea; neither by the record-breaking crashes of Wall Street and other financial disasters of the world which have shaken the very foundations of business and wiped out magnificent fortunes; not even by the World War, with its slaughter of twenty millions of men and the wiping out of a hundred billions of dollars worth of property.

The greatest loss to the human race and to the march of human progress in the past quarter century, greater than all the others combined, has been in the "buried talent" of God's people—not only the "one talent," but also the two and the five. A vast multitude of nominal Christians in disuse, registering zero in the vital service they might have been effectively doing. This is not taking into account the positively bad who have given themselves over to evil; but the millions of *negatively good*—respectable citizens, but of no force in the kingdom of God.

In manufacturing, material that accumulates but cannot be utilized becomes a liability. In one of the largest lumber mills of the world, scraps and slabs and sawdust were an increasing hindrance and menace. The problem was how to get this waste out of the way or destroyed as fast as it accumulated. At great expense a huge incinerator was erected and a cable conveyor installed which carried a continuous stream of waste through a viaduct to fires that never died down. One day a genius conceived the idea of erecting a paper mill adjoining the lumber plant, where, instead of being destroyed, the waste material was converted into wood pulp and thence into paper. This by-product is a coarse, tough material, suitable for wrapping paper and for paper bags. All the scraps and even the sweepings from the floors of the lumber plant go by regular and orderly process into the making of a useful thing. And it is significant that wrapping paper and paper bags are used for carrying the commodities of life. Here was a wonderful transformation.

The incinerator was dismantled and in its place came a paper mill. Instead of troublesome scraps and waste, destroyed at considerable expense, bags and paper were going out in neat packages in carloads to supply a practical world need.

Our churches today face a problem much like that which confronted the lumber plant. There is an accumulation of idle members. They constitute not only a load to carry, but they are in a very real sense a hindrance and a menace. The thought of the incinerator, or any other drastic measure to "get rid" of them is abhorrent. A loftier question is, Can they not be utilized? And the answer to that question is in a "New Testament Evangelism," which comes strikingly close to the paper mill answer to the lumber plant's problem. Let us convert unused Christians into "carriers" for the common good. Let us put the Lord's Great Commission in their hands and on their hearts and send them out with the gospel invitation to the unsaved of the community.

That seems like a big transformation—an idealistic proposition; but it is quite possible of attainment and the process is simple. See the next chapter.

CHAPTER TWO

RECLAIMING *the* LOSS—VISITATION EVANGELISM

There are in each congregation some unused members who would like to be doing something for God. They may seem indifferent, but down in their hearts is the desire. It may not have taken definite form in their own thinking, but the spark is there and it can by judicious handling be fanned into flame.

These timid souls would recoil from the outright challenge of soul winning. Their own sense of consistency would say at once they are unfitted—and that is true; but it does not argue that they cannot become fitted. A pastor said to one of his careless young members, "Jim, I want you to see if you can bring your friend, Tom, to church. You have more influence with him than anybody else I know. It might result in the saving of his soul and the enlistment of his fine personality and talents in the service of Jesus Christ. You can lead Tom almost anywhere; lead him in the direction of God and your church. I am going to count on you—see?"

It had never occurred to Jim to do a thing like that with Tom; but that challenge touched him in several places. To begin with, Jim was just a little conscience smitten that his doings with Tom had been rather in the opposite direction from God and his church. The pastor's suggestion, which was free of any reproach or censure, offered a simple way to turn the course of things. He was pleased that the pastor recognized Tom's worthwhileness and he was flattered by the mention of his peculiar influence over him—he was challenged by the fact that his pastor did not upbraid him for running with a questionable pal, and that he was actually expecting him to do a fine thing. The result was a happy one. Both young men found their true capacities in real Christian service.

This is changing waste material from the liability column to the assets of the Kingdom.

What was done in Jim's case must be done on a larger scale than a pastor alone can undertake. All the unused material must be put to work, and to that end there must be some system and organization. There should be a stirring challenge from the pulpit by the pastor who has caught a vision of the possibilities of a well distributed effort. There should be a conference of the leaders, followed by a meeting of the entire congregation called for the purpose. Here let it be shown that at the present rate it is requiring an average of twenty church members to win one new convert in twelve months. No business or social or fraternal organization could survive a poor dying rate of increase like that. It is not too much to say that each member should win at least one other during a whole year. Even that low rate would double the membership. It is shown in the following chapters how every member, no matter how poor, how untrained or how otherwise unimportant, can be instrumental in winning souls. It is also shown how sore is the world's need, even in its indifference, to have the church come out of its four walls and extend the gospel invitation. The world is not clamoring at the church doors for admission, nor will it; but, like the Ethiopian eunuch said to Philip, the world is mutely pleading, "How can I know, except some man show me?"

Visitation evangelism as a method is now being largely emphasized and is simply the organization of the forces of a community or a local church for a definite piece of work.

Let a committee district the community, as it would for an Every-Member Canvass—a plan which has more than doubled financial gifts to the church—and let another committee assign districts to be visited by the members who are willing to go singly, or two by two. The object of the visit is to ascertain the spiritual status of each home.

Who are the occupants of this home? To what church do they belong? How many children? names? ages? What Sunday school attended? This is of course taking a religious census. It opens up the whole question of church and Sunday school membership and attendance. It gives the visitor an opportunity to extend the invitation—the invitation to accept Jesus Christ as Saviour, or at least to invite non-members to attend the church services. Report cards on all essential points in a visitation campaign may be had from the denominational publication boards.

If the information desired has already been supplied through a religious census, the visitation task is simplified by making visits only to those homes where there are occupants not connected with any church or Sunday school.

The visitation may be immediately preceded by a brief inspirational meeting at the church, with prayer. It may be done on Sabbath afternoons or on evenings during the week. The point is to get it done and return at some appointed time for a report meeting. Make sure to have a time and place for reports of results by the visitors. Complete reports are essential to the success of the movement.

An important feature of every report meeting is the turning in of names of new prospects. That need not be confined to any district. Cultivate a "prospect consciousness" throughout the entire membership.

This turning in the name of a prospect is one of the first steps toward enlisting the service of the member who turns it in.

Do not allow discouragement because of the greatness of the task, and the "lack of time" for it. The thing will not be done in an afternoon, nor a week, nor a month. It is to be a continuous effort. Keep plugging away at your "block" until you have gotten to each home and made a "digest" of it; and extended the invitation and reported on it. "New Testament Evangelism" is year-round evangelism. Every member making a habit of finding prospects and extending the invitation. The organization suggested is merely to put the matter in some concrete form to insure its being attended to, and to form the basis for development into a steady program of service.

If this simple thing is done in the spirit of Christ, and with prayer for guidance in every step, it will produce certain definite results. First, in the member visitor. It will give him fresh interest in God's Word, for he will find himself searching more carefully and regularly to study the character and claims of the Lord Jesus Christ, whom he is trying to introduce to his prospects. It will put new emphasis and directness in his praying, as he pleads for the souls of others; that is more like the praying of Jesus. It will add new interest to every other phase of Christian service and church responsibilities and privileges.

Another result will appear in the quickened life of the church itself. It will become a consciously "going organization"—a growing power in the community. Moreover, the world about will be won to Jesus Christ, and the church will become "home" to many a weary wanderer from God.

The following chapters take us somewhat more in detail into the different phases of personal evangelism, setting forth its inspiration, its privileges and its achievements.

CHAPTER THREE

The CHALLENGE *to* PERSONAL EVANGELISM

There are five imperative facts which every Christian is bound to see:

Fact 1

God Loved the Lost World

He loved dying souls so much that he willingly undertook the costliest method to save them. God's intense concern for the fate of sinning men is itself a challenge to our interest. We would do well to stop right here and measure the importance of any other thing which may be absorbing us, in the light of this all-absorbing thing to God—redeeming men. If John three-sixteen is true, and we know that it is, let us frankly face the question if any commercial, industrial, professional or social enterprise we may be engaged in, or even the most humanitarian employment, will compare in urgency to the effort that has called forth the utmost resources of heaven. Then, if we have anything which God can use and which God wants, to put forward His plan, can we defend our failure to yield it for this service—no matter what it may cost us?

A very ragged, very untidy and very tired-looking old man presented himself at the private office of a busy merchant who was about to brusquely turn him away, when the old man produced a note written on a familiar letterhead. The note said, "I am interested in this old man; please fit him out with shoes and shirt and a suit of clothes and charge to my account." It was signed by the merchant's friend, the banker. A loan at that bank had saved the merchant from bankruptcy; and there would have to be further loans. The banker had proved a friend in a time of dire need. There was an instant shift in the old man's status with the merchant. He did not send the beggar to a clerk, but took him to the clothing department himself and personally selected his outfit. Here was a man in whom his own benefactor was interested.

God *so* loved the world. Why shouldn't we?

Fact 2 Jesus Commissions Us

Jesus commissions us, ". . . and ye shall be witnesses unto me."—Acts 1:8; Matt. 28:18-20. No serious thinking Bible student can question the fact of the command. The Lord Jesus Christ has laid it clearly and definitely upon every Christian to tell others of him. That means to tell *who* he is, *what* he did, and *why* he did it. Which makes necessary a clear statement of the plan of salvation. If we are not sufficiently familiar with the terms, our first business is to learn them. They are simple enough and are plainly stated in the Bible. Chapter eight deals with this phase of witnessing. The point here is that we are distinctly ordered to witness—and by the highest authority.

Being commissioned as a witness presupposes that one has a testimony. This is another good place to pause and measure the depth of our own Christianity. He is a poor sample of a Christian who, out of his own experience, cannot tell something very interesting—very compelling—about Jesus. When a witness is on the stand in court his testimony is effective in the degree that he shows first hand knowledge. "Hearsay" gets small consideration. The first thought in the jury's mind is, "Does the witness *know* what he testifies?" Usually this is readily seen. If the witness "was there" and saw and heard with his own eyes and ears, it will be very evident in his manner of telling. And if the testimony is of great moment the telling by an "eye witness" is very stirring. How well do you know Jesus? It is not only to know the plan of salvation; but has that plan revolutionized your own life? Has Christ lifted any burden off your spirit? Have you found His power equal to your temptations? Can you speak out of a full soul and a satisfied heart? If not, then the challenge of the Great Commission is first to yourself—that it is yours to have such an experience.

Intimate acquaintance with Jesus makes a compelling witness. It gives a soul refreshing story to tell, and that is a wonderful privilege. You are missing the biggest thing in life if you are missing this. Travelling through the rural districts one cannot fail to be impressed by the eager willingness of the country folk to give information about the road. No matter what they are doing they will stop and take time and pains to give detailed directions. It seems to give them a peculiar satisfaction. That is human nature. God made it so. We are endowed with large capacity for *telling*. And the better we know, the keener the joy in communicating information for which there is real need. This clear command, then, from the highest authority, and our capacity for joyous obedience, constitute an imperative challenge.

Fact 3
The World's Sore Need

Of course, John 3:16 is the most startling measure of the world's need of salvation. Looking at the situation through God's eyes as expressed by *what he did* to meet it, we get a view of the lost world's tragic need which is beyond description. The need was so great that it was necessary for Jesus to die! That is according to the scriptures. Is the world's need any less today than it was when Jesus was crucified? Sixty to seventy generations have passed across the stage since our Lord made it possible for the world to be saved; yet there are more lost souls peopling the earth today than ever before in the world's history. Each of those generations, knowing the Truth, has stood upon the mountain peak of the highest privilege possible to mortals, yet failed to evangelize the world in its time. This generation is not responsible for their failure. But it would be responsible for its own failure—and doubtless with greater culpability than any preceding generation. The world's sore need is more uniformly distributed and more accessible to Christ's followers everywhere now than ever before. Not a city, nor a town, nor village, nor hamlet, nor rural district, but what has some of the world's sore spiritual need right at its door. Moreover, facilities for transportation and communication have perhaps more than doubled in the last two decades, bringing into neighbor-nearness vast new areas.

The world's sore need is thrust in our faces every day, on the front page of our newspapers, in its widespread lawlessness—violation of the laws of God and of State—in the divorce courts, in the increase of juvenile crime, in Sabbath desecration, in the thousands who daily go down to death through self destruction and wanton recklessness of life. Even a pagan or an infidel will admit that the world's plight is very, very sore. If there is a remedy, surely the world's need constitutes a clarion call for every soul with a heart who knows the remedy, to hear and respond.

Fact 4
The Church Not Meeting World's Need

It is far from the purpose of this book to make an indictment against the Church. The Church with all its human defects is still the bride of the Lamb, to be honored and cherished and reverenced with holy awe. Besides, whatever may be faulty about the Church is purely human. The Church, in her organization, with the Holy Scriptures as her only rule of faith and practice, and Christ at the center of all things, is fully equal to the task. But she is water-logged with an inconsistent membership. It is a rare local church that can claim 25 per cent of its members are active and working. Many churches would be unable to muster 10 per cent of their members upon a consistent program of Christian living. Thousands of churches would fail in a test of rallying a half dozen personal workers for Christ, who would make a real effort to win an individual soul. The wonder is that the Church is making any progress at all; that it does not become a laughing stock to the world and cease to exist for the lack of support. Any human enterprise so handicapped, though backed by millions of capital, would soon languish and die. The only explanation is that the Church is not a human but a divine institution. Jesus Christ, the Son of God, is her head; he shed his life blood for her, and she shall ultimately triumph; even the gates of hell shall not prevail against her.

The Church holds the all sufficient remedy for the world's sore need. That remedy is Jesus. Through human weakness and human inconsistency she has failed thus far to apply the remedy. It need not continue to be so if the avowed followers of Jesus will go forth with Him to the task. This would seem to be an irresistible challenge, and it only remains for the closing paragraph of this chapter to show that every Christian can respond to it.

Fact 5

Every Christian Can Be a Soul Winner

Every chapter in this book is designed to be an appeal to the individual, rather than to the mass of Christian workers. One principal reason why the Church has failed to get the gospel to the whole world in nearly 2,000 years is that the rule has been to treat the matter in the mass. A carload of matches would never serve its purpose except as each match is struck individually. The gospel of Jesus is not only for individual application in infinite variety, but also for individual presentation in equally infinite variety. It is in the divine scheme that every holder of the light shall be a dispenser of the light. And here is where all human calculations upset. The most costly and the most priceless boon can be conveyed by the clumsiest means, if that means be a surrendered human will. The paramount condition of soul winning is the yielding of the will of the would-be soul winner to Christ. No matter how handicapped by lack of physical strength, beauty or wealth; no matter how uncultured or insignificant socially or otherwise, the heart that wants to win others to Jesus and that is willing to do it in His way, may be the channel of divine grace bringing rebellious souls to a saving knowledge of the truth, and to the feet of Jesus.

A Consistent Life Necessary

Every Christian can be a successful personal worker, but of one thing be assured: the life must be consistent with the testimony. This matter of soul-winning is not to be lightly assumed. It is in its possibilities both for good and evil the most serious thing you ever tried to do. Immeasurable damage has been done by gospel workers who failed to live consistently with their profession. You cannot expect God to bless your efforts to win souls when you are breaking the Sabbath day and engaging in things clearly forbidden. One cannot live a life of worldliness even a small part of the time without the loss of effectiveness in Christian service, if not, indeed, suffering a total failure. We must present Jesus as altogether sufficient to satisfy our every spiritual craving. If our prospect sees us seeking satisfaction in practices or indulgences contrary to the spirit and letter of our Lord's revealed will, our most painstaking efforts will fall to the ground. We will have done more harm than good.

Yes, every Christian can do successful personal work, but it must be done with clean hands.

The following chapter shows the equipment which God has supplied to each individual for soul-winning.

"I dare not, I do not, hope that I have succeeded; but I hope that I have not wholly failed. For to me what I have tried to say is more and more the glory and the richness and the sweetness of all life. The idea of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play or stupid drudgery. Without it the world is a puzzle, and death a horror, and eternity a blank. More and more it shines the only hope of what without it is all darkness. More and more the wild, sad, frightened cries of men who believe nothing, and the calm, earnest, patient prayers of men who believe so much that they long for perfect faith, seem to blend into the great appeal which Philip of Bethsaida made to Jesus at the Last Supper, where so much of our time in these four hours has been spent, 'Lord, show us the Father, and it sufficeth us.' And more and more the only answer to that appeal seems to come from the same blessed lips that answered Philip, the lips of the Mediator Jesus, who replies: 'Have I been so long with you and yet hast thou not known me? He that hath seen me hath seen the Father.'"—PHILLIPS BROOKS.

CHAPTER FOUR

The CHRISTIAN'S EQUIPMENT *for* PERSONAL EVANGELISM

When one is stirred by an impulse to do some fine, uncommon thing, his next thought is the means by which he may accomplish it. Whether it be to build a house or catch a fish or kill a snake, he immediately looks around for something to do it with.

When the would-be soul-winner, thrilled by the thought of doing a service that angels might covet, looks about for proper equipment he usually makes his first sad mistake by going to his own poor kit of tools. He fingers them over—his desire, his sympathy, his education, his talents, his gift of gab, his influence—and they all are so obviously inadequate before such an undertaking that his first reaction is utter discouragement, and in most cases here the impulse dies an early death. Still worse it is if he foolishly makes the attempt with these alone, for the effort is foredoomed to failure which may destroy even the desire.

"In the accomplishing of spiritual tasks to which we have been called, we are dependent upon a power and an equipment that are not our own. The early disciples did not have enough social or political influence to keep themselves out of jail, but they had a connection with an unseen power by which they could pray down the jail walls about their ears."—YORK A. KING.

Equipment A—The Holy Spirit

The Lord Jesus has not left us without plain directions concerning equipment. In those first days of evangelistic impulse when the disciples' hearts were aflame with holy zeal to throw their human minds, tongues, hands and feet into the new task, he told them they must first have power—a power entirely outside of their own: the power of the Holy Ghost. Zealous as they were, impatient as they were, they must wait for that power. It would be useless to begin without the power—even disastrous to begin without it. Every record of the commitment of the mission of winning souls to Jesus bears with it in one form or another this stipulation about the power. In Matthew 28:18, 19—*"All power is given unto me in heaven and in earth. Go ye, therefore,* and teach all nations, baptizing them *in the name* of the Father, and of the Son, and of the Holy Ghost." In Mark 16:15, 17 and 20—"Go ye into all the world, and preach the gospel to every creature . . . *In my name."* . . . "And they went forth . . . *the Lord working with them."* In Luke 24:48, 49—"And ye are witnesses of these things . . . but tarry ye in the city of Jerusalem until ye be endued *with power from on high."* In John 20:21, 22—" . . . as my father hath sent me, even so send I you. And when he had said this, he breathed on them, and said, *Receive ye the Holy Ghost."* The last recorded words of our Lord upon earth join together inseparably personal witnessing with the power. Acts 1:8—"But ye shall receive *power* after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."

Thus, in the very outset, let us give the power first place in every thought of the means by which we shall do personal work for Jesus. In Chapter five we will deal with this phase of the subject more in detail. It is mentioned here because we do not want by omission to seem to fail to recognize God's power as the all important part of the soul-winner's equipment and to give it first place. This power in the Holy Spirit's very presence and companionship is distinctly promised in the passages quoted in the foregoing paragraph, as also in many other places in God's word.

Equipment B—God's Word

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—(Heb. 4:12.) The Bible is the soul-winner's premier weapon. It is the "sword of the Spirit" and guaranteed by the Lord, himself, to cut through. To attempt soul-winning without the Word would be utter folly. In the use of it, God's will, whatever that may be, is accomplished. Look at Isaiah 55:10-13. "It shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Read the whole passage. There never was anything said like that about any other weapon, or any other book. The man who leaves the Bible (or the New Testament at least) out of his equipment for personal work, is far more foolish than a fisherman going forth without his tackle, a hunter without his gun, or a carpenter without his saw and hammer. Chapter eight, "Fishing with the Word," gives detailed suggestions for the use of the Bible in winning souls.

Thus in considering equipment we are giving first place to that part which God supplies: His assurance of his presence and power, and His word in hand. Next, let us look at the human part of our working tools.

Equipment C—Human Endowments

While no man should ever deceive himself by giving credit to any of his personal attributes for winning a soul to Jesus Christ, yet it is very clear that God intends for us to make the utmost use of every force within us which we can properly bring to bear upon the effort. Somebody wisely said, "Work as though everything depended on you, and pray as though everything depended upon God." There is a happy combination of the human and divine in this enterprise, but it will not be happy if we fail to exercise at its best the human, however small and weak it seems to be, compared to the mighty power of God to be harnessed with it.

Equipment C-1—The Heart

"Love is the greatest thing in the world," whether we speak humanly, or refer to God. God is love. If we have any love in us, it is but the spark reflecting the great sun of righteousness, who created us in his own image. This has no reference to degraded love which descends into selfish animal passion, but that high, clean thing born of God. It was expressed by the angels in the announcement of Jesus' birth: "Peace on earth and *good will* to man." Good will to man; desire for the good, for the joy, of another. Forgetfulness of self in the promotion of that good which others may rejoice in. That is love in its high sense. "Greater love hath no man than this, that a man lay down his life for his friends," said Jesus. "All that a man hath will he give for his life." And the devil said that.—(Job. 2:4.) We humans have great capacity for unselfish loving. God gave it to us for use, and it is inconceivable that he intended for us to use it upon ourselves. Let us give it first place in the human section of our soul-winning tool kit, for it belongs there. Paul, in his superb chapter on love (I Cor. 13) tells us that all our other fine qualities amount to nothing without love. A Christian leader once, talking to student volunteers, told them the first thing a missionary had to do was to learn to love *unattractive* people. It is easy enough to love those who are lovely. But to let your hearts go out to a mean, spiteful, despicable person; that is not easy. It is something which must be cultivated. That is what Jesus did, and we are trying to be like him in this business. They were despised, sinning sinners, that he sought. The Pharisees made that one of their main complaints of him. He actually "consorted with them" because he *loved* them. He hates sin, but he loves the sinner. Love distinguishes the sinner apart from his sin. The personal worker must learn to do this; not only look upon every man as a prospect, but determine to discover in every prospect something good to work with. The good is there, in every one, though it be ever so small and ever so deeply covered up by the obvious and outbreaking bad. It requires a *heart* to find it—a heart of sympathy. Therefore, have a heart. The hardest boiled criminal will sooner or later break down before the onset of a sympathetic heart. O, what a wonderful crusade—breaking down heart barriers with Christ!

Equipment C-2—The Mind

Another important tool in the kit, though it may be easily overestimated. The smartest people have not as a rule made the most effective soul-winners. There is something about brilliance of mind which, like a superabundance of money, has a tendency to separate folks from the most vital service to Jesus Christ. Of course there are some rare exceptions. Note Paul the Apostle, an outstanding mind for keenness and sparkling brilliance; but entirely yielded to the will of God. Other great Christian leaders in history and in modern times might be cited as examples; but the point is, brilliant minds are not essential. Many a man has sense enough to know that he is not quick witted in argument; that his mind does not work fast in a crisis, as do some others.

He may allow this thought to discourage him when he looks over his equipment. It need not be so. If he has sense enough to yield his will to the Master, depend upon it the Master will greatly use that inferior intellect to his glory. And there is no doubt but God intended we should use our minds. Included in that is tact. We cultivate tactfulness in pushing our business affairs and social affairs. Why not tact in God's work? We use our minds to plan our secular affairs and to devise schemes for advancement of the material interests of ourselves and those we love, yet it is a common thing to see the affairs of God's Kingdom languishing in the hands of his servants who are not bringing to bear upon it their well trained minds for business planning. God blesses the use of our minds in His work. If the heart is in it, the mind, with tact, will be engaged.

Equipment C-3—Eyes, Hands, Tongue, Feet

Then comes an assortment of faculties, traits and talents, which make up a personality. We use these to put forward the matters in which we are interested. Every one of these may, in some way, be engaged in the great business God has placed in our hands for him. A very earnest woman said to the writer this summer, "But I am not gifted in that way; others are. They are the ones to do this personal work and not I. I can do almost any other work in the Lord's vineyard; but he has not endowed me with the kind of a personality that can venture to speak to one about his soul." She was then reminded that she had just related the story of a very delicate, but successful piece of personal work she had done with an important official, securing a coveted position for a dear friend. She had preceded her final effort with a barrage of kindness, she had laid with utmost skill and finesse the trap; then, Queen Esther like, she had boldly invaded the sanctity and dignity of his "den" and made known her request. The request had been granted, her friend had been promoted and she had come away from that interview radiantly victorious and happy. Yes, those very same human assets could be employed in God's work, too. Not that they are the winning factors, but the almighty power of God when invoked is invested with them, and that gives one reason for being bold. Do not sigh nor wait to be "specially gifted" to do personal work. Simply and faithfully use those same "gifts" you are exercising every day for your own schemes in business, social life, health seeking and pleasure, and you will find in them new dignity and new glory as instruments designed for God's use as well—indeed, as primarily for God's use!

Equipment C-4—Mere Chattels

One's money, automobile, home, property, position or other assets may also be brought to bear on this work. The judicious expenditure of money in bringing pleasure to others, the giving of a ride in your car, an invitation to your home—all these will be counted as a part of one's kit of tools, at the proper time and place; but you will notice we are placing mere chattels at the last position of importance, in personal assets.

Equipment D-1—The Church

The Church supplies the best outlet for the personal worker's energies. The Church was originally organized in order that the Great Commission might be properly carried out. Through the centuries God has placed his distinct blessing upon his Church. The best minds through the ages, with deepest consecration have wrought, perfecting her processes, with organization for efficiency in all departments. To bring this fact concretely to our minds, think of the services of worship on Sabbath and other days. These are not only for your own nourishment and inspiration, but you are free to take your prospect to these services, bringing the showers of heaven upon your sowing.

For the same purpose consider the Sabbath School, with its classes organized to instruct and win people of all ages, from the beginners up to adults and the shut-ins through the Home Department. Think of the men's clubs or Bible classes, to which many an indifferent man is attracted, who might not so readily go into the congregation. Think of the various societies, the Woman's Auxiliary and the Young People's and business women's organizations. Also the revival services, or periods of intensive Bible instruction under some outstanding teacher. All these activities of the Church make potent factors in the soul-winner's program, and may in a very real sense be regarded as tools in his kit.

Equipment D-2—The Pastor

Possibly you had not thought of your pastor as a tool in your kit, but he may be. One of the most successful personal workers in the writer's acquaintance had a way of bringing her prospect to her pastor when the questions got too deep for her; and why shouldn't she? It is best when questions go deep and you cannot locate in Scripture just the answer that seems fitting, to simply say, "I do not know, but my pastor can clear that up for you." Then make a way to get prospect and pastor together. Pastors are trained for this.

Thus the Church affords you a workshop, a laboratory, for soul-winning; there you are in the atmosphere of authority, and confidence is given, which you will not find elsewhere. Through the Church, is one of the ways in which the Lord is fulfilling his promise, "and lo, I am with you alway," for the Church is his body and he is the head. Now and then you hear of missionaries who break with their church and announce they will conduct an independent program for the Lord. It seems a very unwise thing to do. One cuts himself off from many precious promises when he attempts to labor outside the Church's authority and blessing.

Surely the Lord of the harvest has not failed to fully equip his servants for their most important task of sowing and reaping.

> *"Nevertheless, I think it may be truly said, other things being equal, that real evangelistic power can co-exist only with a certain clearness of vision of God's face and as some specific divine secret is therewith imparted."*
> —HENRY C. MABIE.

"We have the Holy Spirit in our lives or we are not Christians. 'If any man have not the Spirit of Christ, he is none of his.' The very fact that we are born again is because the Spirit performed that miracle in our lives. If we would let the Spirit of God do what he wishes with our lives, every one would be an evangelist. Some people feel there is a monopoly on evangelism. Some think it is the minister's business. Others feel we ought to import somebody from outside. But if we will come to the place where the Spirit of God, filling and thrilling our hearts and lives, may have complete control over us, then each believer, realizing that his body is the temple of the Spirit of God, will become an evangelist.

"In studying the victories of evangelism I have come to the conclusion that the greatest victories in the Christian church have come because ordinary, every-day church members have done their duty, have let God work through them."

—A. B. Strickland.

CHAPTER FIVE

The HOLY SPIRIT *in* PERSONAL EVANGELISM

Although a whole chapter is devoted here to the part of the Third Person in the Trinity, in soul-winning, it is of course by no means exhaustive. Books and books have been written about the Holy Spirit. We may after thousands of years' further development of scientific knowledge and perfecting of telescopes be able to measure the cubic space of the universe, but we will doubtless never comprehend the infinite range and power of the Holy Spirit. However, for the purpose of this study we will deal with five known facts about him in connection with the winning of souls to Jesus Christ. Let us ask him here, as in every phase of this absorbing theme, to give us clear thinking and lead us in a plain path.

The Holy Spirit Convicts of Sin

" . . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment."—John 16:7, 8 R. V.) Conviction of sin is the first essential to conversion. Only the Holy Spirit can bring about that conviction. It is useless for the soul to try to lift itself by its own boot straps. High idealism, study of nature and science, moral codes and ethics and benevolent works are all very well, but these do not convert men to a saving faith in Jesus. A deep sense of one's own sin and one's own sinful nature is the only step to true repentance and the recognition of one's need of a Saviour. "Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ, to such as are penitent, he so grieves for and hates his sins, as that he turns from them all unto God, purposing and endeavoring constantly to walk with Him in all the ways of new obedience." If we are going out to win souls to Christ, this matter of the Holy Spirit's part in it must be a settled fact in our minds, to be kept ever foremost in every step of the effort.

The Holy Spirit Regenerates the Heart

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."—(Titus 3:5, 6.) ". . . and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes and keep my ordinances and do them: and they shall be my people and I will be their God."—Ezek. 11:19, 20. As a soul-winner you are working, not to heal a leaking valve in the heart, but to bring about a change which the most skilful human surgery could never accomplish; *an entirely new heart.* Only the Holy Spirit can do this. Only as you work with him—only as he works through you—will you make any progress winning a soul to Jesus Christ. With him you are bound to succeed.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—(II Peter 1:21.)

The Holy Spirit Gave Us the Word

Our Bible is in physical form, typed words for our physical eyes and ears, and it was written by God's saints of old, but all under the inspiration and direction of the Holy Spirit. The Bible is the soul-winner's premier weapon, and bears its maker's seal and guarantee—The Holy Spirit. When you are reading the word for yourself and passing it on to others, it means much to have this fact in mind.

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; . . . and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."—(John 16:13-15.) "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God."—(I Cor. 2:10.) Here is a very precious truth for the soul-winner. He can revel in the riches of God's Word, with the Holy Spirit as his guide and teacher. As he reads the word daily for his own soul's nourishment, under the tutelage of the Divine Teacher, he will discover truth that he could never get in any other way. He may be privileged to sit under the best preachers and the most profound theologians of his day; he may have all the books that have been written by the world's best writers of any age; but he will not get from any of them truth which nourishes and thrills like that taught by the Holy Spirit. Thus it is that those who are isolated, or who are otherwise barred from the great currents of learning, have access at all times to the real source of all

Holy Spirit Interprets to Us the Word

wisdom. And truth gained in this way is not only that which takes deepest hold of God's servant, but is also the truth which he can most effectively pass on to another. Those things which stir us to the depths are also most effectively told. If the Holy Spirit "searches even the deep things of God," surely he can penetrate the last recess in the human heart.

This is a further assurance to the soul-winner, for the Holy Spirit makes clear the meaning of the word to the one whom he would win. We are sometimes dismayed at the thought of explaining the word we are quoting to another. It need not be so. The Holy Spirit can and will teach that other, even as he did you. Simply be faithful to the word. Pass it on. The Holy Spirit takes care of his own. It is your part to "preach the word;" it is God's part to apply it.

Holy Spirit Can Be Had for Asking

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."—(Luke 11:13.) Here is one of those marvelous promises which make the Word of God so different from the processes of worldly thinking. In the markets a thing is costly and hard to obtain in the degree that it is most in demand, or most necessary for effectiveness or happiness as the world regards that thing. Think of radium and diamonds; or think of articles of food in time of famine. But here is something absolutely indispensable; something which is all sufficient for all conditions, all times and all emergencies; something insuring the heart's highest and eternal happiness. It is free as the air which we breathe and can be had for the simple asking. Is that not like God? He would rather give you this priceless boon than your mother to give you a good gift. He has chosen the strongest figure to illustrate his willingness—his longing to bestow this wondrous gift—The Holy Spirit. Have you asked the Father to give you the Holy Spirit? Is it possible that an intelligent Christian attempting so momentous and humanly impossible thing as winning a soul to Christ, will ignore the power of the Holy Spirit so freely supplied?

Since the Holy Spirit is so freely given and so always at hand for the simple asking, the personal worker who is wise will be constantly and regularly seeking his presence and aid. It is not enough to ask for this power at the outset of a proposed soul-winning program; it is not enough to ask afresh every morning or every evening. That is good, but those who are most effective in this work find themselves in a continuously conscious attitude of dependence upon the power of the Holy Spirit. Every step of the way is in some way consciously identified with him. That is what Paul meant in telling the Colossians to "Continue in prayer, and watch in the same with thanksgiving."—(Col. 4:2.) And to the Thessalonians: "Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit."—(I Thes. 5:17-19.) It does not mean we should be continuously on our knees; but it shows we can so cultivate a sense of the Holy Spirit's presence and our absolute need of the light and power afforded by that presence, that our minds will be habitually appealing to him. The venturesome climbers of the Alps are attached to their expert guides by ropes. Whether the guide be in view or out of sight around some projecting ledge, always there is the feel of the tug upon the life line; always the assurance that he is linked with one just ahead who knows the way and who is trained for the special business of holding the climber steady or lifting and restoring him when he slips. This is but a weak illustration, because the Holy Spirit is infallible (non-fallible!). The Alpine expert is not.

It is interesting to note Paul's injunction to "pray with thanksgiving." The writer was impressed recently by the custom of a certain group of praying friends who always, before closing any prayer of petition, would thank the Lord for his gracious answer to that very prayer—before the answer came! And why not? Are not God's promises very definite about answer to prayer? Especially the prayer of faith. It is a high type of faith which so confidently expects God to fulfil his covenant that acknowledgment is made with gratitude at the time of request and before the answer is seen. It is hardly necessary to say that the praying group mentioned have witnessed answers to their requests which were nothing short of marvelous. Surely the days of miracles have not passed. But faith and miracles are very closely allied, and faith with the bloom and fragrance of thanksgiving upon it must be very pleasing to God.

One other thing about a continuous sense of dependence upon the guidance and power of the Holy Spirit: Of all Christian service perhaps soul-winning leads into a greater variety of experiences than any other. No two incidents are exactly like. No two people will react the same way to the same proposition. Human minds and hearts, while seemingly created in a common mold, yet are distinctly different in their reactions. These may be only shades of differences, but the variations are sufficient to require some instant shiftings of the processes in the delicate art of "catching men" for Christ. Our human skill, at best, is baffled, and we find that a course which worked successfully in one case, now seems utterly inadequate in another—though the circumstances appeared to be pretty much the same. The Lord evidently intended it should be so. He wanted his servants to realize their moment by moment dependence upon this Comforter—this one whom he would send, to guide and to empower instantly and at all times.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—(Zech. 4:6.)

Moses prayed, "If thy presence go not with me, carry us not up hence!" and the Lord answered, "I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."—(Ex. 33:15, 17.) Let the servants of the Lord be keen for the high privilege of making conquests in his name, but let them first be sure they have fulfilled the conditions of the presence and the power. Those conditions are: Asking; more asking; continuous asking.

"Some one has said that 'what we need is not a greater number of Christians, but a number of greater Christians.' I would change it to read, 'What we need in our church life of today is greater Christians and greater numbers also.' Is it at all corect to infer that numerical growth ought to cease because greatness of character among those now members of the Church is so much needed?

"What we need is both, and there is no reason for us to think that the two cannot go together. Every true pastor endeavors to train and build up in doctrine and character those under his care, but does he spend the greater part of his strength and time in edifying his church-members, simply that they may be great, and glory in their greatness? No. They have been strengthened that they may be more efficient to bring others into the fold of Christ."—C. H. RUST.

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CHAPTER SIX

THREE HUMAN ESSENTIALS *for* PERSONAL EVANGELISM

Recognition of the Command, the Authority, the Urgency

To Emerson is ascribed the saying that, "The best test of the measure of a man is in relation to great problems, great tasks and great movements. A small man will be overwhelmed by them, or else unconscious of their presence or significance, and therefore ineffective; but a man with red blood in his veins will rejoice in that it is given to him to relate himself to the great things which God is doing in the world." Likewise it might be said that the best test of the measure of a disciple of Jesus Christ is in relation to his Captain's marching orders, the unquestioning recognition of his authority, and a mind and heart keenly sensitive to the peril of souls without Christ.

The Command.—Matt. 28:19—Mark 16:15—Luke 9:60—John 20:21. Go—ye—thou—you. When God created man he put into him the capacity for meeting every requirement that God would make of man. Be assured that Our Lord requires of us nothing which he has not already made possible for us to react to, and the conditions are very plain, so that no man need err therein. We are used to mandates and our natures are such that we rather like them; if not human mandates, the demands of nature and the recognized physical laws about us hold our respect and we yield to them more or less comfortably. Everybody likes to be "bossed" a little, anyhow, though one may grow restive and sometimes assert independence. But the true Christian will recognize gladly and at once the command of the Master to go out and witness for him, that men may be drawn to him. There is little hope of successful soul-winning unless it is done in the consciousness of an obedience to the will and the definite command of Jesus Christ. One need not think he can go out and do a private piece of soul-winning, on his own benevolent hook, apart from the command of the Lord. There would be no obedience in that. A large part of faith in Christ's saving power is in the act of obedience to his orders.

The Authority.—The personal worker must recognize the supreme authority back of the command. "All power is given unto me, in heaven and in earth" is the preface which Jesus gave to the Great Commission. "Go ye *therefore.*" It is not a matter of witnessing because we love the Lord, or because we love lost souls, or because we crave the reward. All these are fine but it is a matter of *Must.* We can but obey. We dare not disobey. It is an order coming down from the Highest Authority. "This is my beloved Son; hear ye him."—(Mark 9:7.)

The Urgency.—But the Lord does not require blind obedience in this case, though he has a perfect right to do so. As intelligent beings, with minds capable of reasoning, any effort is made more interesting and enjoyable by the knowledge of why it is necessary. The Lord has considerately shown us the urgency of reconciling men to God. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—(Rom. 6:23.)

Men are dying all about us under the eternal curse of unrepented, unforgiven sin. Christ has placed in the hands of his servants the remedy and said, "Go!" Even while we hesitate, thousands upon thousands are thus dying. The urgency is great. The imperative need of promptness is compelling if we recognize it.

Thus we count as one of three essentials, an intelligent recognition of the command, the authority and the urgency of the need. If one can intelligently embrace salvation for himself, he is competent to comprehend this.

A Desire

Startling as this great spiritual need is, there seems to lack in the hearts of the great majority of Christians the desire to meet it. Most people (Christians or not) will respond to some urgent physical need. A man is entombed in a mine. Scores of other men, moved by compassion for him in his pitiable plight, will work like beavers night and day, barely stopping for food or sleep, even putting their own lives in jeopardy, to rescue him. Yet the poor man may not at best have more than a dozen years to live after he gets out. The same man's immortal soul may be in imminent peril, as he goes back and forth to his work, under the eaves of many Christian homes; a simple word of personal invitation to come to Christ, blessed of the Spirit, would save him, to eternal life, but never a word does he get. The merchant, a church member (maybe an officer!) sells him his groceries, another his dry goods, another solicits his insurance premiums, and so on down the line—all the industrious church folks take a little toll from this doomed man—but none seem stirred to the point of snatching his immortal soul from the devil. Why is it? It is not because people have no hearts; it is the lack of vision. "Where there is no vision, the people perish."—(Prov. 29:18.) And the lack of vision on the part of God's people is often caused by the mist of selfishness. We are absorbed in our own selfish ends. It takes time and thought and effort to win souls. It takes time and thought and effort to sell insurance, too; but that is another matter. And we have not the desire to do personal work. We like to do what we like to do.

What shall we do to get the desire? The answer to this is simple, too. Ask for it. Of all the prayers one could ever make, it would seem that this prayer would most certainly be acceptable unto God: that one might have the *desire* to win souls to Christ; that, seeing lost men passing by him every day, working beside them, trading with them, accepting favors of them, befriending them in other ways, his heart might go out in longing for their salvation: that this might become such a burning desire that nothing would satisfy until he made an honest effort in the God-appointed way to win them to Jesus. (Again, see Luke 11:13.) Do you want a desire like that? It would cause you to make some sacrifices, to turn loose some things now tightly held, to give up some cherished ambitions, perhaps. Do you want it? If we deal with the question frankly we may find that we do not even want the desire. Then let's ask God to *make us want the desire.* We can simply keep going back until we reach bottom, and there get a start, if there is a spark of right motive.

Even after the desire is experienced, it must be nourished by food and exercise, or it will die out. The food is daily devotional reading of God's word (which is dealt with in Chapter eight), and prayer; the exercise is the practice of soul-winning—and more prayer. It is well to remember that no feature of this business of soul-winning can be set up, once for all, like a picture or a statue, to remain there until taken down. It is a living plant, requiring constant attention.

A Surrendered Will

One of the most illuminating instances of personal work in scripture is that of Philip and the eunuch; and the strength of that incident lies in the fact of Philip's entire submission to the promptings of the Spirit. With the Spirit in full control, all the other potent steps followed. Philip was doing a most successful and conspicuous piece of work in Samaria. He was winning souls by the score. Many were coming to hear him preach the good tidings. There was great joy in the city, men and women were being baptized and it would seem that Philip was, of all places in the world, where he ought to be. Then, all of a sudden, the Spirit said to Philip, arise and go down into the desert, toward Gaza. Well, there were no people living in the desert; only a traveler now and then might be seen trying to get across it as fast as he could. One might travel a whole day without seeing anybody. Who would wonder if Philip had questioned why the Spirit was taking him away from an abundantly productive work, to isolate himself where there was small chance of doing anything at all? Philip had a will of his own. No man could preach as he did without having plenty of determination, which is just another term for will power. Yet Philip obeyed the Spirit, and he lost no time doing it. His splendid will power was lost in the will of the Spirit. Later, while traveling in the desert, perhaps wondering what the Spirit would tell him next, he was directed to speak to the Ethiopian yonder in his chariot—doubtless the last man Philip would have selected for such an interview—and he ran to join with him and get the point of contact. Philip had this third essential for soul-winning: a surrendered will.

After all, this is the most necessary of all the human processes in personal work: the will surrendered to

Christ. As in every other thing his disciples are enjoined to do, our Lord set the example in this. The very Saviour whom we would present to lost men, himself at the most critical moment in his earthly career submerged his will in the will of the Father. "Nevertheless, not my will but thine be done." We may recognize the command, the authority and the urgency; we may have the most earnest desire to be a soul-winner; but if the will is not surrendered we will fail utterly. And again, a once surrendering is not sufficient; there must be a continual surrender. Not only surrendering our will to Christ, to obey his command, but surrendering to do the thing in the *way* he wants it done. There will be fresh surrender all the way, for it is human nature to be continually getting off the track, and it is necessary that God may be continually keeping us on. The devil delights in planting fresh seeds of wilfulness in already surrendered soil. One subjugation of weeds in the garden will not do for the summer; we are continually having to chop them down, or the good seed will have no chance to bear fruit.

There is another important thing about the surrendered will to Christ. It makes possible a very necessary and becoming humility. Without humility the soul-winner will make little if any progress. The absence of humility is a sure sign of misconception of one's own status. If you are saved and on your way to heaven, it is not because of any merit of your own. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—(Eph. 2:8.) "For if a man think himself to be something, when he is nothing, he deceiveth himself."—(Gal. 6:3.) "God resisteth the proud, but giveth grace unto the humble." —(Jas. 4:6.)

It is said that on one occasion, when the author of Pilgrim's Progress came upon a poor, drunken sot in the gutter, he paused and said: "But for the grace of God, there lies John Bunyan!" We may not have been drunkards, thieves or roués; but if not, why not? God's grace is the only answer. We can claim no credit if we are fairly decent citizens. Who gave you a praying mother and the Christian background, which was denied the habitue of the slums? Surely no man can boast; surely every man who thinks must be humble.

Here again our Lord leads in example, for he was meek and lowly. (See Matt. 11:29.) He called his disciples to follow him and become fishers of men. Have you ever seen a real fisherman slashing around, making himself conspicuous with a big noise? Far from it. His approach is with quietness—as little fuss as possible. Nothing more unpretentious than a fisherman angling—if he is good at catching fish.

"I am astonished to know how easy it is to get the people if you really want them. I am yet more astonished at the miraculous way in which a single spark of enthusiasm for souls, once kindled, is able to pass like a flame through a great church, and set it moving in a crusade of love, pity and human service."

—W. J. Dawson.

CHAPTER SEVEN

The METHOD

Bear in mind, chapters three to eight of this book deal with the subject from the standpoint of the individual soul-winner. It is not what the Church ought to do, nor what the preachers ought to do, but "What I ought to do" that is of first importance. Let one first go into executive session with the Lord and himself on this proposition, to get his bearings.

Every Unsaved Person My Responsibility

Every unsaved person in my community is a liability on my account with God. The only way I can clear the account is by an honest effort to reach each one of them personally with the message, or show a valid reason, acceptable in God's sight, why I did not. It is a large task, requiring time and thought and prayer. Even if one had nothing else to do, this big responsibility would call for some orderly system of procedure. A method is all the more necessary for folks who have many demands upon their time. Therefore, let each worker organize himself for the most effective soul-winning program. He has recognized the challenge (Chapter 3); he has noted the equipment at his hand (Chapter 4); he believes the Holy Spirit has the regenerating power and that this power can be secured through prayer (Chapter 5) and he has viewed the "three essentials" which he may possess (Chapter 6). Now it only remains for him to proceed — with method. At the same time, let us not exalt mere method above its appointed place. There may be times when the earnest soul-winner, impelled by sudden impulse, under the guidance of the Holy Spirit, will do something different, quite outside any method, apparently. But God has given us minds for planning; and his orderly processes, as well as our own experience, encourage us to train our efforts in some coherent arrangement. Therefore, method.

A prospect in this case is an unsaved soul. Usually, when one first faces the challenge of soul-winning, there are one or more prospects already in mind. Sometimes the prospect, himself, constitutes the challenge. Often the prospects are so close by as to be an embarrassment to timid beginners, rather than something to be sought. These ought to be bravely dealt with, without delay. It does not help, to be trying to win one while dodging another. The very fact of embarrassment is evidence that faith is being tested; and remember, faith is a big factor in this engagement. "Beyond the Alps, lies Italy!" The Alps must be crossed first.

Discovering Prospects Near and Far

However, a soul-winner should have a method for discovering prospects. This is a much simpler matter than the beginner would suppose. Your private list of prospects will include first all those unsaved persons of your acquaintance or within your knowledge. It is good to have a written list. Keep it in your private note book, or on cards placed with your intimate belongings. You need not label it. Then, if misplaced and picked up by some one else, no harm would be done. The list will figure in your daily intercession; it will give character and purpose to prayer. But that is a phase of the subject for treatment in another place.

Look upon every person you meet as "a prospect"—until you have ascertained otherwise. Get the habit. You can do it. The writer knows a soul-winner who asks the Lord every morning to make an engagement with "a prospect" for him for that day. He usually finds one or more. If you are making this a matter of daily prayer, you will find yourself watching to see who comes across your path, sent by the Lord. You may see him across the counter in the store, or beside you in the train. Another friend of the author has a habit of picking out his seatmate in the coach with a view to traveling with "a prospect." He will pass a whole vacant seat sometimes to drop in by a fellow who looks lonesome, or shows some other indication of an "opening." It is surprising how many people will come across one's path during a day, who are ripe for approach on the subject of their own spiritual need. Like a vast unexplored territory this fertile field for sowing and reaping lies all about us. Men do not go about begging Christians to talk to them. Those who most need help are apt to appear most indifferent and repellent. That is why the territory is unexplored. It is closed; but the barrier can be broken down. Christians are so rare who are willing to push in with the remedy. This pushing in is the hardest thing a personal worker has to do. To do it, he must give first place to God's kingdom. Another friend made this interesting confession to the writer: "I am amazed to discover something about myself which I never realized until now. It is the extent to which I can be absorbed in a certain thing to the exclusion of all others. My great grandfather was a cobbler. My grandfather was a shoe merchant; so was my father, and I have inherited his business. Shoes, men's shoes, women's and children's shoes go walking through my daily program. Shoes have been bred and born into my very nature. Shoes are my meat and drink. I rise in the morning thinking shoes; I go to bed with my brain shelves stocked with shoes, all styles. As I walk along the street and meet people I see first and last their feet. The crowd to me is just so many pairs of shoes. I can tell almost at a glance the quality of the leather, approximately the price, and in many cases the name of the manufacturer. If a stranger meets me, introduces himself, tells where from, where going, and his business (if it is not the shoe business) I will within a few minutes forget everything about him except the shoes he wore. Them I cannot forget. Today I recognize my fault. I am an avowed follower of the Lord Jesus Christ. I am even an officer in the church. My first business is not shoes it is rather the work God wants me to do for him. My first thought about a stranger or an acquaintance should not be his shoes, but his soul; not the quality of the leather in his s-o-l-e, but the measure of hope in his s-o-u-l."

It is not difficult to discover prospects if we are interested. We are very apt to find what we are looking for. A dead-in-earnest searcher will find the north pole, though his quest carry him through perils and hardships almost indescribable. The main thing is to make it a matter of purpose and deep concern; not a passing thought, nor a momentary endeavor, but a daily life practice. It makes a big difference when we decide upon a course as a life policy. It is thus invested with a dignity and an importance which impels.

Following up one prospect will sometimes turn up others in a surprising way. A woman with many misgivings as to her fitness, at the request of her pastor undertook to visit a woman prospect whose name had been handed to the pastor by another worker. A knock at the door failed to get any response. The house was closed up. A neighbor working in her flowers next door stepped to the fence and volunteered the information that Mrs. A. had gone away for the day. The visitor thanked her and incidentally mentioned that she had called to invite Mrs. A. to services being held at the church. This naturally led to an invitation extended to the neighbor, whereupon she frankly informed the visitor that she and her entire household had no connection with any church. There were five children and they attended no Sunday school. There were two grown sisters of the husband living with them. They were business women. The interview, extended into several other visits, resulted in all the adults attending the services, three of them making a profession of faith, and the five children enrolled in the Sunday school. That is a recent occurrence at this writing. The oldest of the five children has since made a profession of faith and joined the church, and the blessed work of the Holy Spirit goes on, doubtless ultimately to the saving of the whole household. Prospects beget prospects.

One way to start a private prospect list is to call a roll of your acquaintances as you may be able to think of them, beginning at home, then your neighborhood and your intimate and not so intimate friends; think of the people with whom you have business contact and those who serve you in one way or another. The circle may widen and enlarge as you have time to put your mind to the matter. As each one comes up in thought try to decide in your own mind what the spiritual status of that one is. You may be surprised to discover how little you know of their soul's welfare. You know their politics, their views about education, music, art, merchandise, automobiles, chickens, golf, servants, prohibition, world war, League of Nations, bobbed hair and the market; but, come to think of it, you could not state just how they stand in relationship to Jesus Christ. You are not exceptional in this, though you may be a church worker. The president of a woman's society in one of our large churches said to the writer: "In all my acquaintance, I do not know a soul who is not a member of the church." Then she explained that all her contacts were with church people. She leads a busy life for her Master, a tireless worker in her church and Sunday school. Her whole time and interest are thus spent, except such as is necessary for home responsibilities. When she was asked if she could say confidently that every person she knew had accepted Jesus Christ as Saviour, she was obliged to admit that she was very ignorant of the spiritual condition of many of them. She had simply taken that as a matter of course; but on serious reflection she had doubts about some. Then the following questions and answers came:

"Is your washerwoman a Christian?"

"I do not know; I never asked her."

"Is the man who delivers ice to you three times a week a Christian?"

"I do not know."

"Are the school teachers who deal with your children five days in the week Christians?"

"I do not know; yes, I have met each one of them, but I had not thought of that."

"Are the young women who wait on you in the department store Christians?"

"I have not inquired."

Then she said please to stop, for she had caught the point. She had been satisfying herself with the thought, if she thought at all, that she had no outbreaking evidence that these were bad people, or that they were not Christians. Thus she could truthfully say that of all her acquaintances she knew of none who were out of Christ. She had not inquired and of course she did not know. Here is the fatal defect in the program of Christians—even earnest church workers and leaders—they are taking a lot for granted and making no effort to make certain, while a great tide of unredeemed lives is sweeping by and eddying around their own rock of safety.

This writer has traveled up and down our land for the past thirty years—south, west, north, east and across the seas—and he has never yet had a stranger to ask him if he was a Christian. He has been thrown with strangers in hotels, boarding houses, railroad stations, Pullmans, coaches, buses and steamers, many of them he had reason to believe were Christians, some afterward proving to be church officers, elders, deacons, stewards, vestrymen and even pastors; yet not one of them tried to ascertain if he was a saved man. This was not because they hesitated to intrude upon his private affairs, for they asked every other kind of a personal question: where he was from, where he was going, what was his name, was he married, any children, how many boys, how many girls, what was it he had in that square package so heavy, (stereopticon slides!), borrowed his paper, got change from him, told him all their ills—offered him a cigar—but never offered him Christ. And many of these had found for themselves the Pearl of Great Price. It is a sad commentary on the missionary spirit of Christians, and if the reader is asking whether this is an indictment against him, he can answer his own question by reviewing the contacts and conversations he has had with strangers where ample opportunity was afforded to broach the only really vital subject. Did he? Or did he not?

Getting Contact

It is obvious that thousands of Christians whose sails are now flapping in the calm of inertia, would pilot hapless voyagers into port, if they could only get a start. If they could once break the ice! That seems the hardest thing to do—and perhaps it is. So many church folks know perfectly well the plan of salvation, have a fair knowledge of the Bible and some desire to do this vital service, but their timid souls falter before the first step.

As a matter of fact the first step, or getting contact, is very simple. It is as simple as asking for a drink of water. Indeed our Lord himself used this very means on one occasion, and his asking for a drink was the entering wedge to a thrilling episode in soul-winning. We will do well to study and imitate his *method.* Getting contact is beginning at a point where your prospect is thinking or working. It is throwing yourself "in gear" with him, though for the moment it may be to throw yourself "out of gear" with yourself. It is always a sympathetic approach. It makes capital out of the aims and desires and employments of the person sought. Paul laid down the principle for getting contact in his first letter to the Corinthians, 9:19-23. "I am made all things to all men," he said, "that I might by all means save some." Motte Martin, missionary to the Congo secured his sure place in the hearts of the natives by sitting down on the dirt floor in their thatched hovels and eating with them the cassava batter bread out of the one pot, the entire family reaching the food with fingers unwashed. It took a strong stomach to do that, but he had a stomach for saving souls. Perhaps no man on the missionary field has ever been more greatly beloved by the people among whom he worked, than this man.

"Are You a Christian?"

Often, however, the time is short and it is desirable to bring matters quickly to an issue with your prospect. There is a very simple and practical question which can be effectively used without giving offense. It is this: "Are you a Christian?" If he is, he will be glad to affirm it. If he is not, you will find him immediately on the defensive, and the answer will indicate the line of presentation. If your prospect, as a rare exception, should be irritated by the question, just keep cool and sympathetic and the matter will likely work around your way again, even improved by the riffle. Remember, this is God and you working together; that is a guarantee for your peace in the outcome, no matter what the outcome may be.

This question, "Are you a Christian?" is direct and to the point. There can be no misunderstanding of it. It cuts off a lot of "whipping the devil around the stump," and clears the atmosphere at once for real business.

Prayer, of course, is a prime factor in discovering prospects and in securing the point of contact. Prayer must precede, accompany and seal every step in the whole program of soul-winning. The exercise of prayer is particularly dealt with, however, in Chapter V.

"Where Protestantism falls into the Catholic treatment of the Bible, namely, its disuse by the laity, we are rapidly getting ready for the Catholic idea of the church, and the Catholic construction of the priest. To restore to the people an intelligent and affectionate use of the Bible is a service to Protestantism far more needed than those violent and ill-formed denunciations of the priest which are so easy and so cheap."—P. T. Forsyth.

"I spent a summer with my friend. We were much together. I knew that he was ignorant of Christ and therefore not a Christian. He was a lovable companion, always ready to do more than his share in our rough camp life. Again and again I wanted to speak to him about my Saviour—but this morning he died. My heart is broken with grief and shame. How can I face my Saviour if Frank is not there, through my neglect?"—A Presbyterian Elder's Confession.

CHAPTER EIGHT

"FISHING" *with the* WORD

Believe the Word

At the very beginning of the effort to win souls to Jesus Christ, the personal worker must be under strong conviction about the Bible—the Holy Scriptures. This is the Word of God. To be a successful soul-winner, he must be ready to stake his all on the integrity, the veracity and the infallibility of the inspired word. No use to start out with a Bible for which you must apologize—in any part of it, Old Testament or New Testament. A piece of goods with a flaw in it takes all the "pep" out of a salesman. An automobile dealer in explaining why his agency had shifted from one make of car to another, said, "The car I was handling had one weak feature in it, and though it was excellent in every other respect, that one weakness so persistently forced itself into my thinking that it took the edge off my selling talk, and I made the change at great sacrifice, so that I might present to the public an automobile whose every feature I can be enthusiastic about." The Bible is invincible. As the "sword of the Spirit," inspired of God and guaranteed by him not to fail, the personal worker for Christ can proceed with it in entire confidence. Moreover, it has been tested through the centuries and has been found all sufficient for the soul's every need. (See Isaiah 55:10-13.)

Word of God Weapon and Food

The Word of God is both weapon and food for the Christian soldier, and he must know it as food before he can use it as a weapon. It is not an uncommon thing for new converts in their enthusiasm over their discovery of the new life, to start out giving testimony of their experience. They grow bold and are ready to tell the story in meetings; but after a time the narrative wears smooth and loses its freshness. Then they become discouraged and languish, if indeed they do not lapse altogether into the old uselessness. Ninety-nine times out of a hundred the cause of this is a lack of nourishment. They have failed to put fresh fuel to that blazing fire, and it burned out. "The sincere milk of the Word" is not only necessary for the very life of "newborn babes," but it is the essential food for every redeemed soul that would be of service to the Master. The soul-winner must feed daily and regularly upon the Word of God, just as surely as the physical man must have meat and bread and drink. This writer firmly believes that in the failure of God's people to take daily nourishment of the spiritual food which is provided in His Word, lies the secret of the Church's weakness and ineffectiveness before its great task today. If all Christians were even half as intent upon getting the spiritual diet for their souls as they are to regularly supply their stomachs, a revolution would come in the Church unparalleled by any that has gone before. Such a heart-searching and such a rise in the tide of spiritual power would occur in the Church as to make the world stop and rub its eyes in wonderment. A great wave of evangelism would sweep round the earth and multitudes would be brought to the Lord—*by Bible reading Christians.*

"These hath God married and no man shall part,
Dust on the Bible, and drought in the heart."

It is well for us to realize that as soul-winners we are endeavoring to make Jesus Christ known to men in his saving power. We cannot do that unless we know him ourselves in that way. Jesus is revealed to us in his word. If we lived a thousand years we could never exhaust what the word has to teach us about Jesus. Day by day, in its application to, and interpretation of, our ordinary experiences, the word, if permitted, gives us clearer visions of Christ and stronger conviction as to the verity of all his claims about himself. As he becomes more and more necessary to us in this way, more and more satisfying to every craving of the soul, the more convincing is the manner of our telling others about him. The word, the living bread, makes us strong to do his will. Neglect of it renders us ænemic and unusable.

This point of feeding upon God's word daily *for one's self* cannot be overstressed. It is not enough to study the Bible to teach others. That is not the best way to *feed.* The writer had an idea that when he became a pastor there would nevermore be any danger of his own undernourishment, for would he not have to be daily searching through God's word to feed his congregation twice on Sabbath and at least once on a week night? To his great surprise he found it possible to pore over scripture day and night and come to the week-end jaded and utterly depressed in spirit. His sermons went flat. What was the matter? Hadn't he prayed enough? Possibly not. But that was not the main trouble. He had neglected to read the word for himself—to find there the rebuke to his own waywardness and to see there the Saviour who had died *for him;* to read afresh those precious promises for the reviving of his own spirit. He was like a hotel waiter carrying in large trays of food for the guests, day and night, and never taking the time to quietly sit down and eat a square meal for himself. A preacher may not starve to death, for he could hardly handle the word for others faithfully without catching a few crumbs; but he can become very sickly and pale, while his congregation begins to think about giving him a vacation—maybe an indefinite one. This preacher resolved upon a radical step. He would let the sermons go; they seemed not to be getting anywhere much anyhow. But he would take time each morning to find in the word, with God's help, some precious truth just fitted for his own hungry heart. The spark was revived and fanned into flame, and the truth most refreshing to himself was the one which "struck fire" when he preached it.

The first essential about the word is to feed upon it and love it for ourselves.

Scriptural Plan of Salvation

In soul-winning there are certain parts of Scripture better adapted than others. One must start somewhere, anyhow, and it is well to discriminate here. The first thing the personal worker should know is the plan of salvation. In the helps to personal workers, given in the forepart of the *Testament for Fishers of Men,* on page XVI, there is a brief but comprehensive outline of the plan of salvation worked out by Rev. O. E. Buchholz, D. D., of The General Assembly's Training School, Richmond, Va. It is as follows:

1. All of us are sinners. Romans 3:23. Gal. 3:22.
2. Unbelievers are under condemnation. John 3:18.
3. Yet God loves sinners. John 3:16.
4. And Christ died for sinners. Rom. 5:6. I. Pet. 2:24, 25.
5. He is the sinner's only hope. Acts 4:12.
6. Believe on him. Acts 16:31.
7. Confess him. Romans 10:9, 10.
8. Live for him. Romans 12:1.
9. A summary. Romans 6:23.

The personal worker in the beginning could hardly do better than to con this outline in its order given, with its supporting Scripture passages, until thoroughly familiar with it as an authentic statement of the plan. Appropriate it afresh as your own. Memorize it. Let it be the Scripture meditation for your "Morning Watch" until you have thoroughly committed it.

Early Feeding

The suggestion of the "Morning Watch" may as well apply to all your study and meditation on Scripture to be used in personal work. If your day is already blocked out in such compactness that there is no space for this, set the alarm clock for at least a half-hour earlier, to make provision for it. There is no time like the fresh first moments of the day for the daily interview with the Master.

I met God in the morning
  When my day was at its best,
And his presence came like sunrise,
  Like a glory in my breast.

All day long the Presence lingered,
  All day long he stayed with me,
And we sailed in perfect calmness
  O'er a very troubled sea.

Other ships were blown and battered,
  Other ships were sore distressed;
But the winds that seemed to drive them
  Brought to me a peace and rest.

Then I thought of other mornings,
  With a keen remorse of mind,
When I, too, had loosed the moorings
  With the Presence left behind.

So I think I know the secret,
  Learned from many a troubled way:
You must seek him in the morning
  If you want him through the day!

—Ralph S. Cushman.

A comforting discovery to the soul-winner might just as well be made at the beginning of the effort. It is that his task is immensely simplified by the fact that all his line of persuasion is laid down for him in clear print in the Bible. He does not have to resort to his wit, nor his skill in debate, for he may not have either. These would be of only secondary service to him, if any. One unwilling to relinquish his sin is a most obstinate person to deal with on spiritual matters, and argument, no matter how skilful, gets nowhere. It often makes matters worse. But "the word of God is quick and powerful and sharper than any two-edged sword," and it "is a discerner of the thoughts and intents of the heart." The Holy Spirit has supplied this word and endued it with unfailing power. It will bring conviction. It is folly to lay aside this invincible sword of the Spirit and turn to your own words in argument. Use the word. (See Heb. 4:12.)

Using the Word

This does not mean a slavish repetition of Scripture to the exclusion of any thought of your own. But every statement made and every answer given should be truth which can be supported with God's word, and, of course, the actual quotation of the word is best. If you are faithfully asking and looking to the Holy Spirit for guidance, you will not go amiss in this. The point is, you do not have to go outside of Scripture truth. And you must not allow yourself to be drawn into argument away from it. One of the devil's favorite lines of "interference" is to shift the conversation away from Bible statements. Note the woman at the well in Samaria. The mention of her five former husbands and her present illicit relationship stung her, and she tried to shift the subject by raising the question of where men ought to worship, in this mountain or at

Jerusalem? Jesus, the great Master Fisherman, was too wise to allow it, but quickly brought her back to the main line. Often, in introducing the subject when you ask a man if he is a Christian, he will begin telling you how he pays his debts, how he never took anything from anybody, nor drank, nor swore, nor chewed. Or, he will bring up the different modes of baptism, or the hypocrites in the church—anything to get away from that searching question. Let him run on a while; be patient. But when he pauses for breath, quietly ask him if he has accepted Jesus Christ as his Saviour—if he feels assured of the safety of his own soul.

Late one night at a hotel desk the writer was closing the day with a letter to the home folks. On the opposite side of the desk a traveling salesman was also closing his day with a letter to his firm. He was in a bad humor, his brow was clouded and he sealed his letter and brought his fist down on the stamp with a half suppressed oath. Our eyes met across the table and he began to narrate the irritations he had suffered during the day. It had rained the whole day; business had amounted to nothing; merchants were blue and wouldn't buy; it was a nasty town anyhow; he never liked to come here; and this hotel! well, it was about the bummest in all his territory. The writer was thinking that if this man was a Christian he would take life more philosophically, so when he paused for breath, the question was asked him: "Are you a Christian?" That opened the floodgates. A Christian? He guessed not; and never would be, if he kept his mind. With that he began to tell some things he knew about Christians(?). He had been in partnership with a Presbyterian deacon, and the deacon had literally stripped him of everything he had. Later, after a long struggle to get a little ahead again, he had foolishly cast his lot in business with a Methodist steward, and through him had lost his second fortune. Both of these, he claimed, had swindled him. Since then he had steered clear of church people, except where he could "tie them up" to their contract so they couldn't get away. He had a contempt for these "hypocrites." Continuing with increasing speed and vehemence, he said he was one of seven brothers. The other six were all members of the church and he was the only honest one in the bunch! That last remark helped to place this poor fellow where he belonged; it was not difficult to see his trouble. But there was no chance to get in a word edgeways. He talked a blue streak for full twenty minutes. Several times the writer endeavored to ask a question, but he would not be interrupted. Finally, the sword of the Spirit was drawn. Turning to Romans 14:12, the writer placed his finger at the verse and reaching it up under the low hanging electric bulb that furnished light for both sides of the desk, under the eyes of the tormented man, he was obliged to read it: "So then every one of us shall give account of himself to God." The effect was instantaneous. His jaws snapped together as he jumped to his feet, snatched his letter off the table and with a blunt "Good night!" went to his room. It was the last I saw of him. Next morning the clerk said he had left on the six o'clock train. I do not know all that Romans 14:12 did for him; but one thing is certain, it stopped his line of talk about hypocrites in the church that night as effectually as though a thunder bolt had struck the hotel and split it in two. O, if we Christians would take the word at its face value and believe the claims it makes for itself, and use it! Maybe someday it would be recorded of us, as of the heroes of faith, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens!", by carrying the word to every fortress that held out against God *in our own day!*

Our human reasonings are throttled down by many limitations, "but the word of God is not bound," as Paul, with shackled hands and in prison, wrote to Timothy. Every soul-winner should read frequently the second chapter of II Timothy; it is teeming with richest help and counsel for those who would learn how to deal with lost men, to save them.

There is another reassuring thing about the use of Scripture in soul-winning: it is definite and positive. It is direct affirmation. There is a straightforward answer for every objection or excuse or question. Nor does one have to be thoroughly versed in all the Bible to wield this invincible weapon. Of course, the more familiar the soul-winner is with his Bible the more readily he can bring its incisive passages to bear fittingly upon the case in hand; but a few well-chosen statements of Scripture are sufficient to begin with. The clear outline of the plan of salvation already given is covered by only a dozen verses. Answers to practically all objections can also be covered by a few selected passages. Again referring to *The Testament for Fishers of Men,* page XVII presents seventeen objections which are commonly offered by those resisting the gospel invitation, these practically covering the whole range of excuses one may encounter. They are copied here, with "God's answers," as shown by the passages noted. It is recommended that these also be read in the daily "Morning Watch" until the soul-winner is perfectly familiar with them.

GOD'S ANSWERS TO OBJECTIONS

(*As Suggested in the Testament for Fishers of Men*)

1. I would have to give up too much. Mk. 8:36—Rom. 8:32.
2. I fear I could not hold out. I. Cor. 10:13—Heb. 4:15, 16.
3. I will wait a little. Jas. 4:13, 14—Matt. 24:44.
4. I am waiting to feel right. John 5:24—Matt. 9:9.
5. I have sinned away my chance. Mk. 2:17—Jno. 6:37.
6. I have tried it but failed. I. Jno. 1:9—Phil. 1:6.
7. I am better than some church people. Luke 16:15—Jas. 2:10.
8. There are hypocrites in the church. Rom. 14:12—Rom. 2:1-4.
9. How can I learn to believe? John 7:17—John 1:12.
10. How may I know that I am saved? I. Jno. 4:13—Rom. 8:16.
11. Scientific theories have troubled me. I. Tim. 6:20—I. Cor. 2:5.
12. My relatives oppose it. Mk. 10:29, 30.
13. I am afraid I will come to want. Phil. 4:19.
14. I cannot believe what I cannot understand. I. Cor. 2:9-16—Jno. 7:17.
15. I cannot make a full surrender to Christ. Luke 9:24, 25.
16. The Christian life is too hard. Matt. 11:30—I. Jno. 5:3.
17. When no reply is made. Heb. 2:3—Rom. 6:23.

As you read these passages, many of which you may have been familiar with since childhood, they may not seem to have the power necessary to meet the situation. They may not thrill or startle you as you feel they ought to do if they are going to work such a change in your prospect. Remember, however, that your prospect hears these words from a status different from yours. The words "condemned already" in John 3:18 do not make you shrink with fear, because you have confessed your Saviour; but they must strike terror to the man who has refused to believe. The power of the Holy Ghost is in them. Our part is to simply repeat them, or to see that they get under the eye of an unsaved man. It is the Holy Spirit's part to drive the truth into his inner consciousness with convicting power.

"The preacher deals with spiritual forces and he who would carry out a program of continuous evangelism in His Church will sooner or later discover that he has set himself to one of the biggest tasks that possibly can engage his mind and heart."
—BISHOP ADNA WRIGHT LEONARD.

"The church that is not evangelistic ceases to be evangelical. The ideal of every church ought to be inspired by the experience of the Apostles after Pentecost, when they 'added to the church daily such as were being saved.'"
—WILLIAM E. BIEDERWOLF.

CHAPTER NINE

GROUP ORGANIZATION *for* PERSONAL EVANGELISM

The preceding chapters treat the subject from the standpoint of the individual soul-winner. The object of this book is to get the reader, or the student of Evangelism, to place himself *first* in the line of privilege and responsibility; after that, to consider matters of organization by which he may be yoked with others in winning unsaved men to Christ. It seems that one great hindrance to a world-sweeping movement of Evangelism up to this time has been the reverse of this order in the thinking of Christians. They have considered the challenge as to the Church-at-large, or to groups, as to the ministry and leaders of the Church; and not as to the individual. It has been a fatal misconception; untold millions have died unsaved because of it.

Satanic Opposition

Dr. J. E. Conant, in his most excellent book, *Every-Member Evangelism,* has handled this fault in an unusual way. He gives the devil full credit as the author of it, devoting a whole chapter to what he calls "Satanic Opposition." Referring to the marvelous spread of the Christian faith following the Pentecostal revival, he says: "The one thing, aside from the divine power, that made the program such a sweeping success was that *every disciple was a witness;* they were all propagandists. It was right here that Satan struck his blow. The first thing he did was to over-emphasize the distinctions in the divinely appointed division of service as finally to get an entirely equal witnessing brotherhood divided into two companies, with the great majority in one, and the small minority in the other. The small company came to be called 'clergy' and the large company 'laity.' And then he worked the witnessing out of the hands of the 'laity,' until it was finally regarded as the exclusive right of the 'clergy.' Then came the Devil's Millennium which history calls the Dark Ages! This was the most terrific blow Satan ever dealt the Church, and one from which she has never recovered."

Is it not possible that even in this generation that sinister plan of the devil, which has proven so disastrous to the progress of the kingdom, may be overthrown, and that the Church may return to the Apostolic program whereby "every disciple was a witness?"

Chapters three to eight herein are designed to help this point of view.

Pastor the Leader

We come now to see how the individual may be grouped with others in the church organization for greater effectiveness in reaching all the unsaved people in the community. And as we begin to touch the organic life of the Church, we first recognize the pastor's position of leadership. He is responsible for preparing, in plain terms, a constructive plan of action. It should be considered by the session, who upon approval will adopt it as "official." Then the matter is in shape for presentation to the congregation. The congregational phase, however, is treated in Chapter 10. In this chapter we are dealing with groups within the congregation. If preferred, Chapter 10 can be taken up first, letting this one follow; but it will be noticed that the dominant idea in this study is to begin with the individual and work outward. Thus, the individual first—groups second—then the larger bodies. The ultimate thought is not simply for the congregation, but the whole denomination—and the entire Christian forces of the world. The point, however, is to never for an instant lose sight of one's own personal privilege and obligation. That is the fatal pitfall for a movement like this. The larger the groups with which we are associated, the greater the danger of shrinking our own responsibility.

Natural Groupings

There are several methods suggested for group organization in the Church. One is to group in four divisions: The men, the women, the Sunday school, the young people. Some may wish to add the officers as another group. There would necessarily be some overlapping, but that can be adjusted. What we want is a minimum of organization, consistent with greatest efficiency. In a large congregation, these groups should be sub-divided. Ten men can work together more effectively in this plan than fifty. The same applies to the other divisions. Each group should have a leader, and the pastor should be ex-officio a member of each, as well as director general.

It may be objected that we are multiplying organizations and sapping valuable time. Almost any progressive proposition will meet that cry. Sometimes it is the spokesman of wisdom, sometimes of pure laziness. But it would be well to consider if bringing the unsaved to Christ, or more properly, taking Christ to the unsaved, is not the all-important mission of the Church; and that present methods, with all the present organization, are falling far short of the task. This being the case, may it not be well to do some shifting in organization that will give a plan of organized personal evangelism a chance to show its possibilities? It is quite probable that existing departmental organization may not be disturbed, but that the grouping here suggested may be so welded as to inoculate them all with the spirit of evangelism in a personal way. But caution is advised, lest the plan get sunk into the old ruts which have already blocked progress. For instance, there is a "Spiritual Life" committee in some of the departmental organizations now existing. If this plan is "referred to the Spiritual Life Committee" make sure that it is not misunderstood to be a delegation of the personal work of that department to that committee. To the Spiritual Life Committee, if thoroughly alive, may be charged the *promotion* of the personal evangelism plan for that department; but let it be clearly understood that the plan is to engage every member of the department in soul-winning, and in all the activities connected with the soul-winning program.

Remember, we are working at a plan here to save sinners—the one thing which lay closest to the Master's heart. May it not be that we can depend upon him to show the way through any difficulties of organization which may arise? Perhaps these very difficulties are the challenge to our faith, which, if met in the power of the Spirit, will make the victory all the more complete!

Program for the Group

Let us take for example, a group of six, or eight or ten men. We will assume they have enlisted to do personal work. One of the number is chosen as leader, if not already appointed by the session. They are banded together as a unit in the Church's forces, to share in accomplishing the Church's evangelistic objective. Their work may be simply described under three heads:

1. To pray for the unsaved;
2. To carry the gospel invitation to the unsaved;
3. To study how to increase in effectiveness as personal workers.

Prayer

They will pray as a group and in private for the salvation of those whom they seek, and also for the evangelistic objectives of the whole Church.

Carrying the Gospel to Unsaved

There should be a list of prospects for the group to definitely work upon. This list may be made up by the members of the group, or it may be furnished by the pastor. How individuals may discover prospects is specially treated in Chapter 7; also how to approach them.

The prospects should be divided among the members of the group. Here will come a test of faith. It is the writer's firm conviction that the prospects should not be *chosen,* but *assigned.* This can be done under the guidance of the Holy Spirit. Let the group pray that he will direct their hands as they draw them from the lot, without looking at the names. If left to choose, it is but natural that a man will endeavor to select the prospect whom he thinks may be most easily approached. This is shifting the effort into a purely human process. It is a work of the Holy Spirit. The very man you would shrink most from approaching may be the one the Lord is going to give you a great blessing in winning. It may be safely said there is no man in the community whom you may not properly invite to accept Jesus Christ. He may be your worst enemy. Then this is the occasion of humbling yourself to win a soul to Jesus. In a certain group the foregoing plan was adopted. Every man vowed beforehand he would interview any prospect he might draw, after asking the Holy Spirit's guidance. One man, a manufacturer, drew the name of his foreman. They had been friends, but through some labor troubles in the factory growing into a strike threat, which the manufacturer had reason to suspect his foreman had instigated, they had become enemies. The manufacturer dared not discharge his foreman for fear of precipitating a tie up. Imagine his feelings when that man's name fell into his hand as a prospect for evangelistic effort—the last man in the world he would have chosen to approach on such a subject. But he was game. He went back to his office from the meeting and sent for the foreman. The man entered with a defiant air; he thought of course the interview was sought on factory matters. He was quickly disillusioned, and the Holy Spirit who knew better than his servant what *he* could do, brought matters to a happy climax. Needless to say the labor troubles vanished into thin air.

What a world of ill-feeling and misunderstandings would be dispelled between men and between nations if all who call themselves Christians should begin trying to win souls to the Master, in the power and under the guidance of the Holy Spirit! There will doubtless be many situations in which one must humiliate himself to approach acceptably his prospect—not to compromise nor degrade himself, but to exercise that humility in which the Lord Jesus has set the example. It might very properly involve the confession of sin on the part of the worker. Surely no true Christian could think himself above it! And it gives sympathetic contact with the poor sinner being sought. This is always one sure best way to approach a prospect.

Prospects should be assigned to be interviewed and reported upon. To provide for these reports and accept new assignments, the group should meet once a week, if possible. If not possible this often, meet once every two weeks. It is much better to meet weekly, and this may be found much more practicable after considering the matter in prayer. The Lord arranges matters so his work can be done, if we leave it to him.

The reports made to the group on the interviews with prospects will be exceedingly interesting, and often illuminating. Each experience thus given stimulates to further effort. If the prospect has been won, the next step is to get him into touch with the pastor and follow the matter close up until the convert has been before the session and before the congregation in a public profession of his faith. Further steps for this new member are suggested in Chapter 10, but it may be found desirable to start him to work in that same group.

New Assignments should be made at each group meeting. Sometimes the same assignments recommitted, if it appears advisable. Otherwise, assignments may, after prayer, be transferred to new hands, or exchanged. The point is to keep these prospects in live hands and not allow them to become shelved or forgotten. Every worker, as he goes about his task, will be discovering new prospects. These he should list and turn in at his group meeting. Of course this does not mean that a soul-winner is not at liberty to approach any one at any time whom he regards as a prospect. It is merely to systematize the work so all prospects may be "covered." It is conceivable that the group would be so active in securing new prospects' names that it would be necessary to turn back some of them to the pastor for distribution among other groups.

The census method of securing prospects has been in vogue for a number of years with more or less satisfactory results, several denominations taking part at the same time and dividing the lists according to denominational classification; but some have found it better for a single congregation to canvass its own territory.

Study for Increased Effectiveness

The study of Personal Evangelism to become more and more proficient is also an important group activity, unless the group members are enrolled in a regular study class for this purpose. (See Chapter 10.) There are a number of good books devoted to the theme of soul-winning, as shown in the Bibliography at the end of this volume. But there is no book so helpful as the New Testament, which gives us the examples of our Lord in this work, as well as those of his disciples and their converts. The *Testament for Fishers of Men has been arranged with this special purpose in view.

Groups working on the lines described are of invaluable aid during a revival and even one group of such workers, humanly speaking, may be the main stay of such an effort, helping to bring in a rich harvest of souls. But this book is not primarily making provision for temporary revival machinery; its purpose is to set up a permanent program in the church, of individual soul-winning the year round, whether operating individually or through groups or by congregational organization—or all three. Indeed, with such organization for a steady day-by-day process of personal evangelism, the church will find it unnecessary to call in the services of a professional evangelist. This phase of the subject is also treated in the following chapter.

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* *Publishers' Note*—The Testament for Fishers of Men can be secured from Onward Press, Richmond, Va., or Texarkana, Ark., at from 50 cents to $2.50, according to binding, postpaid. Send for descriptive circular and price list.

"We are happily confident that the church of Christ is being aroused to the importance of a sane and continuous evangelism as never before. One must be spiritually blind not to see its place and power in the religious world. Activity for the salvation of the world is absolutely necessary for the church, necessary to the development of the preacher and the Christian people, necessary to express the principle of life, and also the spirit of Jesus. It is essential to the development of the life of the individual Christian, and the kingdom of our Lord."

—CHARLES HERBERT RUST.

"The example of my own church is sufficient to teach that there is no insuperable difficulty in transforming the normal church into an evangelistic center. The difficulties in the way are class feeling, parochialism of idea, and the fastidiousness of a false culture."—W. J. DAWSON.

CHAPTER TEN

The WHOLE CHURCH WORKING *at* SOUL-WINNING

"The best evangelistic work," says Bishop Leete, "is that form which enlists the largest number of helpers. Using a synthesis of methods, in which all talents and officers are recognized and employed, it puts greatest emphasis upon personal work. It is strongly urged that personal work to be most effective must be systematized, giving attention to training in methods and leading those who undertake it to co-ordinate their efforts, uniting their endeavors in order to secure better and quicker results. The idea should obtain, moreover, that the evangelistic efforts of the church and of the individual should be continuous, knowing no intermittance, carrying their loving zeal into all seasons of the year, into all localities, including those of temporary residence or even of recreation, and throughout life from the dawn of Christian existence to its attainment of the final well-done, which will be the highest reward of every sincere spirit. And it cannot be too strongly emphasized or too often reiterated that it should never be the case that the interest of the worker ceases when some formal confession of Christ has been obtained."

Every Member All-Year-Round

Here is a picture of an all-the-year-round soul-winning church, its entire membership imbued with the evangelistic spirit and all departments making evangelism the chief objective. It is reasonable, it is ac-

Human Outside Help Not Essential

cording to the will of God, and it is feasible. And it can doubtless be demonstrated by any church which will rise to the point of vision and faith to honestly try it. The church's weakness in this line lies in the fact that with rare exceptions congregations have depended upon a periodical "revival" or "protracted meeting," led by some outside evangelist, to promote their evangelistic programs where, if indeed, they have a defined policy. These revivals are usually held in the spring or autumn (or both) and often more with the purpose of recruiting the membership than to rescue dying souls. Such meetings are by no means to be despised, though often questionable methods creep in. A church in a slow dying state, its spirituality at a low ebb, calls for the help of the professional evangelist like the sick man calls for a surgeon. Surgeons are necessary to save our lives at times, but none will claim that living by surgery is a normal state of existence. Yet we make here the confident claim that the best "surgeon" for a dying church is the Holy Spirit, and it is nowhere stated in God's Word that his coming is dependent upon any mortal outside the congregation, not even though that mortal be a high priced evangelist, with a whole troupe of salaried workers and musicians. All honor is accorded here to those consecrated men and women in evangelistic parties who have taken to the road for Christ and have conducted great revivals in our communities, doing much good and winning many souls. Though they came high they were worth the price; but it does not follow that any church should be in the slightest dependent upon such visitations, either in the community-wide method or for the local congregation alone. It is not unusual to see a congregation lapse, after a "protracted meeting" into its former paralysis, while it complacently waits for the next spring revival to come around, and that is not the fault of the evangelist. It can be readily seen that a church whose evangelism springs from within and functions steadily the year round will have a spiritual vitality that not only secures steady growth in numbers, but also grows stronger as its muscles harden with the highest service. Such a church continues a great power in the community for Christian progress and becomes a veritable fortress of God against the wiles of the devil.

But to bring a church to this degree of efficiency in evangelism requires much prayer, careful planning and a program.

A Program

"Responsibility for working out the original program for the whole work of the church belongs to the minister. This demands the utmost consideration and an accurate knowledge of the church and the field by the minister. When he is clear in his own mind what his church should undertake, he should write out every detail. He and his elders should review the plan with the utmost care, and, after agreement is reached, call into conference with the session all the boards and organizations of the church. They, too, should study the plan with the session and come to agreement at every point. With this backing the minister and session are ready to bring the congregation into full conference—repeated conferences if necessary—until all the people understand the purpose of the pastor and session, and are ready for a congregational vote pledging full allegiance." (From report of a committee on evangelism in the Presbyterian Church, U. S. A.) Dr. Chas. F. Beach says, "Ministers must no longer be mere preachers, in the sense of preparing and delivering sermons from the pulpit. They must educate their people for the work of Christ, and become their leaders and guides in their efforts to win the unconverted. And the laity must learn to take up the message of the sacred desk and convey it to the families and to the individuals that are either standing aloof from the ministrations of the sanctuary or are living beyond the sphere of its influence. It is only in this manner that the mass of the unregenerate will ever be brought to Christ."

Thus when through a vision of the need, the power and the method, the pastor has by his messages from the pulpit, and the orderly process through various departments of the church, aroused his congregation to a sense of privilege and responsibility in this matter, he is ready to proceed with group organization as described in Chapter 9.

The Places for Prayer

"Prayer for an Evangelistic Campaign ought to be offered in Christian homes that the people may know the spirit and plan of the church, and be prepared to take their places.

"Prayer ought to be carried on by groups, perhaps under the leadership of the four main groups in the Church, i. e.: men, women, Sunday school and young people.

"Prayer should be offered in neighborhood meetings, in members' homes. There is something peculiarly sacred in such a neighborhood prayer association.

"Prayer for a spiritual awakening, very definite and importunate prayer, should be magnified in all the regular church services.

"Individuals should be led to give more time to prayer in the secret place, where God meets His children, and builds his life into them. It is here that the Holy Spirit falls upon the solitary man of prayer with a new and irresistible impact, clears away the things that have dimmed his vision, weakened his faith, and destroyed his power to be a true Christian. All other prayer plans have power when men and women thus pray alone."

For Study Classes, larger groups may be formed by combining those groups whose personnel may find the same hour for meeting practicable. In these Study Classes the thing to be learned is how to approach people and how to tell them the gospel story and invite them to accept Jesus Christ as Saviour. The first step is to become familiar with the Bible statements and of course that places first in importance as a text book the Bible itself. The pastor is the trained leader for this sort of study, and usually it is most desirable that he be the teacher; but any good Bible student whose heart is burning with evangelistic zeal would make a good leader for the class in the pastor's absence. The Scripture plan of salvation should be learned so that it may be stated in the Bible's own language. The many passages in Scripture which answer objections and excuses should also be learned. Methods of approach and getting the point of contact should be studied.

It will increase interest and helpfulness in the class for the members to give their experiences in trying to do personal work, telling of failures as well as successes, and let the leader or other members comment upon and make suggestions. All of this, of course, is to be done in the spirit of humility which is so necessary in every phase of this work. One helpful plan is to divide the study group, letting one side take the part of "the sinner sought," and the other side take the part of the soul-winner. It will be the effort of the party of the first part to make objections and excuses, while the party of the second part uses its best skill in meeting these with the Scripture answers. Afterward, the parties may exchange sides. This is called "a sword drill," and members may thus begin to learn how to "parry and thrust" with the invincible weapon—the Sword of the Spirit.

Other Books for Study and reference will be found in the Bibliography at the close of this volume.

For the Actual Beginning of the Every-Member Evangelistic Effort, several ways have been suggested. One is the beginning by groups, described in Chapter 9. Another is to call the congregation together, after the way has been prepared by prayer on part of pastor and session, and appropriate sermons have been preached, for the purpose of enlisting those who will volunteer to join in the study of Personal Evangelism and to practice it as the way is made clear. It would be well to begin with a week or ten days' intensive study. That is, meet daily, for a period. The plan which has been found most practicable for both men and women in a downtown church is to have a noon luncheon—a very brief lunch, just sufficient to tide over to the evening meal—where the pastor will lead in a forty-minute discussion of how to do Personal Work. Fifteen minutes should be sufficient time for the eating. Let the clearing away of the dishes be delayed until the meeting is over. Where the lunch is served by the women, as is often the case, it is desirable for those women also to have the benefit of the discussion anyhow. The whole meeting lasting only fifty-five minutes gives them plenty of time afterward for care of the dishes, etc., and the strictly observed time for beginning and stopping will also be additional inducement for business men and women to attend. Rotary, Kiwanis and other service club luncheons have been popularized by this strict adherence to the one hour limit. Business members know they will not be kept out longer than the usual allotted lunch hour. It is surprising how much can be accomplished in that short time when preparation is made so that the program may move off with promptness and proceed with no waste of time. If the women's circles are handling the daily luncheons, each unit should be ambitious to have lunch ready on the minute for beginning, the table all set and everything placed, even the pie if a dessert is had, and nothing to add but pouring the coffee. Service like this will make fifteen minutes ample for eating, including the beginning with an inspiring verse of song and a none too hurried grace.

If the church is in a residential district, rather far from business, the hour for meeting may be better fixed at a supper lunch time, or for an evening hour.

Three Grades of Personal Work

In order to encourage timid members to volunteer, the term "Personal Work" may be classified in three grades which would be called A, B and C. Beginning at the lowest, grade C, to show that any one can do at least this form of Personal Work, it is described as simply going to see a prospect and *personally* inducing him to come to church —or at least endeavoring to induce him. That does not mean merely a casual invitation, but a genuine effort to get him there. It may involve the offer to call by in one's automobile, or to get someone else to call. It is a personal effort to get one under the preaching of the gospel. Anybody who is in earnest can do this. Yet it is a very important service, and the kind that is sorely needed to be done vastly more than it is done. If the prospect accepts the invitation, make sure by your own attention that he is recognized and made to feel welcome. Grade C work will soon lead up to a higher service.

Grade B is a step higher, the personal worker inquiring as to church affiliations of the prospect, if any; matters of transferring by church letter, for instance.

The prospect, say, is a member of a church in another place, and has not transferred his membership. It is not such a delicate or difficult task to invite him to make your church his new church home. If he is one of those who dislike to write the request to the former pastor, for sentimental reasons (and there are many such folks), ask him for authority for your pastor to write to his former pastor. Many letters of transfer have been secured in this way. Be sure, however, that the consent is definite. It is really better to get it in writing. It prevents misunderstanding and makes sure about the spelling of the name. Some typewritten slips with these words would serve the purpose for such cases:

> Desiring to transfer my membership from the Blank Church to the Blank Church at Blank, I hereby authorize application for a letter of dismissal.
>
> (*Signed*)..
>
> *Date*....................................

Grade B is simply talking "church." It is personal work and it is important work, and its faithful performance will lead one to want to do the highest.

Grade A is the highest. That is presenting Jesus Christ by name. It is telling of his claim, his love and his power. It will require, as a rule, the securing of a private interview. It will call for prayer with and for your prospect. It will bring into play your New Testament to meet his inquiries or his soul's obvious need. It will bring you to tell your prospect what Jesus means to you, how he helps you overcome, how he fills your own heart with strength and happiness. It will cause you to confess your own weakness and the sin that will persist in your own heart, while at the same time you can show that you are waging a winning fight and will ultimately triumph, according to God's promise, which you as a child of God have a right to claim. It will require you to show that you are trusting not in any merit or strength of your own, but only in the righteousness of Jesus Christ your Saviour, who has by his shed blood upon the cross made provision for the washing away of your sin, as well as that of your prospect. This is the big event—the Grade A. You may start on C, and work a while on B, but you will not be satisfied until you have done the highest of all service: the winning of a lost soul to Jesus.

At one of these Personal Work noon luncheons described in the foregoing, an elder arose and volunteered for Grade C work. He said he had not intended to volunteer for Personal Work because it was something he had never done and he felt that he was too old now to start it; but grade C seemed easy enough and he would try to do that. He drew a prospect card, as suggested in Chapter 9, which held the name of a business acquaintance, and according to Grade C, he called at the man's store to invite him to the services. Upon being told that the prospect was not feeling well and had remained at home that day, he decided to make it the occasion of a neighborly call and at the same time extend the invitation to come to the services as soon as he felt able. At the house this newly enlisted personal worker was greeted by the wife, who ushered him into the sick man's bed room. It was the next day at the noon luncheon that this elder electrified the meeting by telling his experience. In a voice shaking with emotion he told how he suddenly felt as he entered the sick man's room that he had a bigger message than simply an invitation to come to church; it was rather, "Come to Jesus!" There sat the man in his dressing gown; he looked worn and tossed—and lost! And the grade C worker was promoted by the Holy Spirit to grade A, as he held out a message of life and salvation to his business acquaintance and neighbor. There was encouraging reaction and the elder, to his confessed astonishment, was down on his knees in prayer. The interview ended with the prospect's acceptance of the Saviour and this erstwhile old shirker almost romped home in the glad consciousness of being a real Personal Worker. The pastor of that church, after the luncheon, as he wiped the tears of joy from his eyes, said that that one episode in its inspiring effect upon his whole band of volunteer workers was more than worth all the cost of the meeting, in prayer and time and expense. Everybody seemed to know at once that nothing short of the power of the Holy Ghost could have wrought such a change in the character of that elder's service and testimony.

A List of Prospects may be secured as described in Chapters 7 and 9 or begun with a nucleus from the pastor's list and added to as other names are discovered by the workers. The names of prospects should never be made public. It is neither wise nor necessary. Even in making reports in the smaller groups it is only necessary to mention as "my prospect." Sometimes in intimate circles where privacy is assured, the name and status of the prospect can be given for the purpose of intercessory prayer. The prospects may be assigned at the noon luncheons, or as indicated in Chapters 7 and 9.

After the Intensive Period of Launching the program, the Personal Workers' meetings for prayer, study, reports and new assignments, and discussion, can be held weekly, and continuously. For this is an all-the-year-round program. Some pastors have found it desirable to turn it into the regular mid-week prayer service. There is no theme or service more spiritual, nor more vital, nor more developing of that spirit which the mid-week prayer service is designed for. It has worked a glorious transformation in some prayer meeting programs.

Every Sabbath evening service may now become a thorough-going evangelistic meeting. The preaching will be the kind that can only be followed by giving the gospel invitation, and with a well-organized band of faithful personal workers out there in the congregation, many of them bringing their prospects with them to the service, there will be all the more reason to expect every Sabbath a harvest of souls.

Sunday School in Evangelistic Program of the Church

In the early stages of the church's evangelistic efforts the officers and teachers should be called as a body, in conference, to identify the Sunday school as an active unit in the whole scheme. As soon as plans are thus worked out, the matter should be presented to each department and every pupil brought to see that they may have a real share in the work. It will put life and new meaning into every phase of the school's activities. One of the best definitions of the Sunday school ever given comes from a pastor friend in Mississippi: "The Sunday school is the Church, studying and teaching the Bible, to win souls to Christ, develop them in his likeness and train them for his service." This is the whole matter in a nutshell.

Says the Board of National Missions of a sister denomination:

"It is admitted that the Church is not bringing one-half of her own children into her membership, and that she is not even training that half in Christian discipleship. In the light of this fact, the statement of a noted student of Church problems that 'the Church that cannot save its young people cannot hope to save the world,' is a startling one, to say the least. Of course, there will be different reactions to such a statement, depending on the point of view which a man holds. But it cannot be considered as any thing less than a severe indictment of the Church, whatever view a man may hold of her present function and ultimate achievement.

"This loss of Christian child life has occupied the attention of the wisest churchmen for a long time; but, as yet, little has been accomplished to improve conditions.

"How to bring into the Sunday school a type of evangelistic work which will at once be in keeping with tested and approved methods of Christian education, and yet result in the conquest of the child's life for Christ and his service, is our problem. Within this problem lies another problem—how may we train our teachers to become evangelists?

"One answer is: make sure that everyone appointed as teacher is a sincere Christian. It may be that the teacher is crude and has much to learn, but yet a Christian. This gives us something to work on, i. e., a Christian character.

"Again, study to point out to the teacher, the evangelistic note in each lesson. It is scarcely conceivable that in any group of Scripture passages chosen for a three months' course of study, there could be a passage which has no connection with God's eternal salvation for a sinful race. The pastor, who presumably leads his church in the knowledge of exegesis, could do a wonderful thing by bringing to his teachers this often concealed note in the lesson. By this method, evangelism begins and is continued in the class. No ordinary child above nine years of age can fail to understand this first principle of the gospel—the knowledge that he himself has done bad things, and that Jesus came to put a new life in him, so that he will be able to master the bad things and occupy himself with the things that Jesus loves to see in his children. The love of children for Jesus, in the average child, is a wonderful lever for the teacher's use. Bring them face to face with Jesus—these children in your class—even if only for a few brief moments every Sunday.

"There is a cry against taking children into the church for fear they will drift away. It is a known fact that adults who unite with the Church on confession in evangelistic services drift from the Church in proportionately greater numbers than the children who by these natural ways are brought to the fulfillment of the baptismal vows made by their parents in their infancy."

The whole Plan should be officially brought before the Young People's societies, the Women's Auxiliary, the Men's organizations, and every department of the Church.

When thus the work is planned and the plan is worked, it will hardly be necessary to scour the country for an evangelist to "come and hold a meeting" in the Church that has such a grasp of its divine mission.

Assimilating New Members

Stomach trouble is a common complaint the world around; but people do not suffer more from indigestion than the Church suffers from an unassimilated membership. It is not enough to secure a man's profession of faith in Christ and get his name on the Church roll. Yet in many cases, perhaps in the majority of cases, he is left right there. But he does not remain there. He drifts back to the old life, and the last estate of that man is worse than the first. Also, the Church is worse off. To leave a new convert "at the Church roll' is like placing a new-born infant somewhere to shift for himself. He needs nourishment and nursing, and protection from many of the ills which threaten infant life. He does not know how to get these for himself and could not if he knew. He does not even understand his need of these things.

A new convert who knows practically nothing of God's Word, very little about prayer, and absolutely nothing about Christian service, is under a heavy handicap and needs a lot of sympathy, a lot of help, and a lot of encouragement to get rooted and growing in his new-found relationship. Unless he does get rooted and growing he becomes at once a distinct liability to the Church instead of an asset. It is the genius of the plan that he should be an asset.

To get the new member interested in the Church's mission and taking an intelligent part in its work is perhaps the Church's greatest problem today. Yet surely there is a way to solve it. Some new converts are eager for service and will begin giving testimony wherever opportunity offers. These need to be directed in the study of the word and to be shown how to develop a program of regular devotional life—to stabilize their experiences. Every new convert needs such assistance.

Every Church should have some definite plan for engaging new members in Christian service. It requires careful discrimination to employ them happily and avoid misfits. Why should there not be a Personnel Committee or at least one capable officer to make it his business to ascertain what gifts or talents or training resides in the new member, and on the basis of this make recommendations to the Session or Sunday School Superintendent or other department leader, with the object of enlisting these capacities in one of the Church's many activities? The writer knows of one young man who came into the Church and for a while was forgotten "at the roll." He drifted away. He was a mechanic. One day a church officer discovered him down in the city at his work, doing some electrical wiring. It was the first time any church member knew of the young man's trade. There was some wiring to be done at the church for a special occasion. He was engaged to do it and when asked for his bill refused to accept pay. He said he had been wishing there was something he might do in the church. He felt so useless there, so absolutely unnecessary. Now he was happy to put an oar in and do some pulling, even in this small way. To shorten a long story, this man became the church's "electrician." He found many ways to make his skill serve the church. Among other devices he installed was a very original illuminated sign. The congregation wondered how they had gotten along without him and he was very happy in a new-found fellowship. He was doing something worth-while in his church and it helped him to gear in on the real blessing. There are folks with musical talent, clerical talent, artistic talent, capacity for leadership, for learning to teach—everybody is good for something. It might be said to the glory of the Church, if we were alert to discover usefulness, that here is one place where nobody is good for nothing. There is something for everybody to do. But it takes intelligent thought on the part of somebody to help the new member find his place.

Of course the main objective is to eventually enlist every member in some real spiritual service. Soul-winning is valuable here. It is a simple thing to do, yet most vital. If your new convert is living in a manner consistent with his new-found faith he can begin this service at once. See that he gets into one of the Personal Workers' Groups.

"This work of soul-winning carries with it the greatest possibility for the elevation of character. Not asceticism, but activity is the secret of growth in Christ and the knowledge of Christ. Not the monastery, but the manufactory may be the place of the greatest advance in the Christian life. Not in the convent, but in the church is the greatest opportunity for spiritual culture. We are in the world to save others and by that very service we are bringing the best into our own lives. He helps himself most who helps another most. In spiritual exercise is the secret of strength. When one is actually engaged in personal work to rescue others, doubts vanish, sensitiveness disappears, self-consciousness is banished, envy is lost, jealousy takes to itself wings, and anxiety and dissatisfaction and unrest change into peace and quiet and calm. The noble elements of character rush into life along this pathway of personal work."—CORTLAND MYERS.

CHAPTER ELEVEN

BY-PRODUCTS *of* PERSONAL EVANGELISM

A good thing begets good things. It is a good thing to win a soul to Jesus—a great and priceless privilege. This is the high objective of Personal Evangelism. But in the process there are many other "peaceable fruits of righteousness" falling to the worker, and to the church, perhaps as a gracious surprise.

In Bible Reading

One of the first of these by-products is new light and new inspiration coming to the soul-winner out of his Bible. You get into the heart of God's word when you go into personal work, for you are thrown back upon the authoritative statement to make sure of God's plan, God's proposition and God's promises. There is no doubt but that one must study the word more carefully in order to answer questions than in order to preach. It is a rare thing for people to interrupt the preacher with a question. His thoughts may flow on in the way he has planned; but when one speaks to another alone on the subject of salvation he will meet with many questions that he must be prepared for. You are driven to your Bible for this preparation in a way that nothing else drives you. No other theme in religion draws such disconcerting questions. The devil sees to that. A forceful preacher told the writer that although he had been preaching for years before he seriously began to do personal work, he never knew his Bible until he had to search it for the answers to questions that were flashed back at him in private interviews. Studied in this way the Bible begins to show its truth and its meaning to the personal worker's own soul with tremendously increased force. Whatever will give the Christian more intelligent grasp of his Bible and a greater interest and delight in it makes him a happier Christian and more effective worker.

In Prayer

Any serious effort at soul-winning reveals at once the necessity of prayer—definite, importunate and regular. Personal work stabilizes prayer by making its object something outside of yourself. Prayer begins to be like the prayers of Jesus when it pours itself out for the saving of a soul in which you have no other interest. Intercessory prayer somehow gets us closer to God than those prayers we make for purely selfish interests. It might startle us to see flashed on the screen our prayers during the last year—how largely for ourselves, for health, for success, for safety, for immunity from some embarrassment or discomfort. Jesus never made that sort of a prayer. When we get to soul-winning our prayers become more and more like his. Personal work developes the real spirit of prayer, and that makes a rugged and unterrified Christian.

In Individual Christian Growth

Personal evangelism expands one's horizon and then helps him to grow out to it. Many a church officer, though an assumed leader in God's great expansive program, has lived for years cramped up in the little shell of limited vision and limited service—self-devised. He has long ago made up his mind that he will serve to a certain extent and no farther. He will pay his dues to the church regularly and promptly as he has obligated; he will attend the regular board meetings (not promising anything about the extra ones called); he will be on hand at regular services; and he will conduct himself discreetly in the business and social world so as to bring no reproach upon the church, realizing he is an officer; but there it ends. No getting caught in any special church "rousements," either financial or spiritual, for him! He is a man of his own and knows his own mind, and rather prides himself that he is as immovable as Gibraltar.

That man lives a cramped life. He becomes spiritually stunted. He is no inspiration to the young people when the tide of fine youthful impulse runs high. He pours cold water on any progressive move started in the church, by attitude if not outspoken disapproval. He is preparing himself for a funeral that will make the preacher and the people wince when the words, "Blessed are the dead who die in the Lord" are read. . . . But suppose one day the Holy Spirit cracks that crust of many years thickening and hardening, with which he has been enclosed, and he gets a vision of himself lifting some poor groping soul out of the darkness into the light of his Saviour's love! That man comes out of his shell and begins to live. He looks back upon his boasted morality and regularity as only a counterfeit. His Bible becomes a new book—a veritable love letter from God; his prayers now have some meaning and when he rises from them he is refreshed in spirit as he never knew before. His church is a living enterprise and not something to "get by" with; it engages his best capacities—those he had devoted solely to business. His pastor's approach is no longer to be dreaded for fear he is going to want to start something, but he is actually calling the pastor up for interviews about plans for expansion. Verily this is a new man in Christ Jesus. The Spirit did it for him through a vision of soul-winning.

In Christian Fellowship

It is a question if we are getting all the blessing available to us as Christian workers through Christian fellowship. No man holding aloof from other servants of Christ can be at his best. There is something heartening and stimulating about the friendly mutual interchanges in service. God blesses his people in a peculiar way through each other. Personal work promotes Christian fellowship in a way that nothing else does. There is always something new to be learned on each side when real soul-winners get together. That is partly because the work itself is so full of variety and ever producing new and interesting experiences. Paul wrote the Galatians: "And—let us consider one another to provoke unto love and good works; not forsaking the assembling ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching."—(Gal. 10:24, 25.)

In Church Morale

It is a matter of common knowledge that in military warfare the morale of the army, so important, is not difficult to maintain when the forces are attacking the enemy, even though in the face of great odds. It is in retreat, and while waiting in the trenches that fighting efficiency is sapped by loss of morale. That was why the "Y" huts used by the A. E. F. in France were made places of amusement and diversion; it was a backfire to prevent the discouragement which comes from long waiting and delayed results.

The church that is not continuously winning souls can hardly, at best, be said to be standing still. It is in retreat. And men grow sick at heart in retreat. But let the word go down the line that an advance has been ordered and a better spirit gets hold. The soul-winning program for a church, so arranged that all may take part, yields a by-product in improved morale.

In the Church Services

Say what you will there is something stimulating about a revival. There is an atmosphere of expectancy in the revival meeting which is not found in the average church service. People may attend revivals simply out of idle curiosity, but it is with the thought that they may get some kind of a thrill. We do not want to encourage sensationalism merely for producing thrills, but are we not too careful to preserve the orderly uneventful routine in our church services? In a letter to the author from a layman, commenting on the monotonous sameness of the average church service, he says: "It seems to me that here rests a great responsibility on the ministers. So many of them are not evangelistic and rarely give the gospel invitation. I do not intend it as unkindly criticism of my own pastor, but in all the years he has been pastor here I have never heard him give the invitation, and I do not think he is an exception. I sometimes wonder how a minister can preach year in and year out and never draw the net, or seek to get definite decisions from men and women. It is like a salesman going out and talking his goods and showing them, but never trying to get any buyer to sign on the dotted line. Another thing that discourages personal evangelism is that our services are so formal. It seems to me there should be more opportunity given for expressions and for testimonies. I remember Dr. Broughton once telling of an experience he had in a church he served. A young woman, member of his choir, had gone astray and had been obliged to leave the church.

A few months later she entered during the 11 o'clock service, taking a back seat. When the invitation was given she came forward and broke down in bitter weeping before the whole congregation, and was received back. The congregation was shocked, but Dr. Broughton said it was one of the most helpful things that had ever happened in the church, closing his story with the remark that *it was such an unusual thing to see a person saved at the 11 o'clock service!"*

It may not be practicable to throw the Sabbath morning service open for "expressions and testimonies" but this layman is certainly justified in his insistence on less formality and more soul saving effort in the regular church services. One of the by-products of an every-member soul-winning program in a church would be the quickening of life in the church services, the quickening of interest, and the lifting of the whole enterprise to a level of practical religion.

In the Church Attendance

If a church has an average of 50 per cent of its members in attendance upon both services on Sabbath and 25 per cent at mid-week prayer service, it is well above the general average. Actually, there are many church buildings which cannot seat more than half the membership at one time, so fully accepted is the matter of wholesale absenteeism from worship. This may be largely accounted for in the preceding paragraphs of this chapter. Yet it should not be so. If a church with a membership of 300 could enlist 20 of its members in a definite, permanent program of soul-winning such as described in the foregoing chapters, it would increase attendance upon services 25 to 50 per cent within three months. If each one of the 20 workers saw and invited only one person a week to the services, that would total 260 for the quarter, and if one-fourth of them accepted there would be 65 additional people coming to church. That is allowing only for grade "C" personal work. Think of the enlarged service and increased interest resulting from "A" and "B" grade personal work on the part of those twenty! Everything that is wholesome for the church and promotive of its progress may result from a thorough-going personal evangelism program.

In the Preaching

Perhaps one of the best by-products would appear in the improved quality of the pastor's preaching. Think what it would mean to a pastor coming into his pulpit on Sabbath morning to know that sitting out there in the congregation were one hundred men and women and young people whom he has good reason to believe have made each an honest effort during the week preceding to win a soul to Jesus Christ. Accompanying such a number of personal workers there would be certainly two dozen or more "prospects." And it would mean that during the service and while the sermon was being preached there were earnest prayers going up from his auditors, asking God to bless their pastor's message, to open the hearts of his hearers, to strike conviction to lost souls, to bring about some conversions in that very service. If that would not put life and spirit into a preacher and cause him to throw everything he had into his effort, what would? Yes, that quickening of the preacher would have begun back in the week during the preparation of his sermons, for he would have had many evidences over the telephone and in interviews and inquiries that his forces were working and that great things might be expected on the next Sabbath.

Evidently the Lord intended that the spirit of personal evangelism should be at the center of all activities in His Church.

Questions
for
Study Classes

Questions for Study Classes

FOREWORD

1. Show by statistics of the past five years that the Church has lost in soul-winning efficiency.
2. Can mathematical figures alone be always taken as safe guides?
3. If there is not an awakening in the matter of Personal Evangelism, what grave danger threatens the Church?
4. What does the present situation call for on the part of those who may be concerned?
5. What is the three-fold object of this book?
6. What is the high goal aimed at?
7. From what standpoint is Personal Evangelism treated in chapters 3 to 8 of this book?
8. Where must the true evangelistic impulse first find lodgement and expression?
9. Show the inconsistency of dealing with the matter in the large, without individual practice of the principle.
10. What is the aim of the last three chapters of this book?

CHAPTER ONE

1. Name at least five great catastrophes that have come upon the human race during the past twenty-five years.
2. Name some of their terrible effects on mankind.
3. What catastrophe has caused the greatest loss to mankind, and has been the chief cause in holding back human progress during this period?
4. Describe the way in which the waste from a great lumber mill has been transformed into useful articles for daily use.
5. What similar problem does the Church of today face?
6. How can it be solved?

7. What can we put into the hands and onto the hearts of these "waste-material" members that will help them as we try to solve the problem?
8. Do you consider this solution possible, or too idealistic for present-day conditions?
9. If so, why? If not, why?

CHAPTER TWO

1. What would you say as to the reality of the apparent indifference of the great majority of unused church members?
2. What probably holds them back from active service in the Kingdom?
3. Tell of a way in which this "waste material" may be transformed into assets in the Church of Christ.
4. Who should take the lead in this work of transformation?
5. What special qualification should the pastor have in order to be a successful leader in this work?
6. Describe present-day conditions in the Church in soul-winning.
7. What percentage of the Church membership should engage in soul-winning, and to what extent?
8. Name a method of soul-winning being largely used today.
9. What is meant by "Visitation Evangelism?"
10. Describe the plan used.
11. What is meant by a "prospect consciousness?"

CHAPTER THREE

1. Name the five facts in order, as given in the outline.
2. What is the most impressive evidence of God's love for a lost world?
3. What three things should a true witness be able to tell about Jesus Christ?
4. Humanly speaking, what is of first importance about a witness?
5. What is the most impressive Scripture statement by which the world's sore need may be seen?

6. What daily evidences of the world's sore need appear before us?
7. What is one of the Church's greatest handicaps in any program of Evangelism?
8. Why is the Church bound to triumph in spite of handicaps?
9. What has been the weakness of the popular viewpoint in dealing with Evangelism, and how should it be changed?
10. What is the paramount requisite for the would-be soul-winner?

CHAPTER FOUR

1. Name the two principal factors which God provides for the soul-winners' equipment.
2. Quote at least two passages of Scripture showing that God's power is necessary and sufficient, and that it will be supplied.
3. Prove by the word that God's word cannot fail.
4. Name some human parts of the soul-winner's equipment—at least three.
5. Describe the place of the human heart in Personal Evangelism.
6. Describe the place of human mentality in Personal Evangelism.
7. Name some other important human attributes designed and undoubtedly bestowed for this work.
8. How can mere physical chattels be employed in Personal Evangelism?
9. What place should the church activities occupy in the individual's program of soul-winning?
10. How can your pastor be an effective ally with you in cracking a hard nut?

CHAPTER FIVE

1. Name five known facts about the Holy Spirit in connection with Personal Evangelism, and give supporting Scripture passages.
2. What is the first necessary step to true repentance, and what does the Holy Spirit have to do with it?

3. What do we know from Scripture about the Holy Spirit's part in the new birth—or regeneration?
4. On what authority can we say that the Bible is the inspired Word of God?
5. What unfailing guarantee have we in the use of the Word in soul-winning?
6. Of what value to us is the Holy Spirit in our own reading of the Word?
7. What does the Holy Spirit do with the Word as we use it to win others?
8. What is necessary on our part to enlist the Holy Spirit's wisdom and power?
9. How often should we invoke the aid of the Holy Spirit in seeking to win others to Christ?
10. What is the significance in the fact that no two cases in soul-winning are exactly alike?

CHAPTER SIX

1. Name three human essentials to successful Personal Evangelism.
2. What is the best test of the measure of a soul-winner?
3. How shall we proceed to get a real desire to win souls?
4. What is the best way to secure constancy to our desire to win souls?
5. Why is a surrendered will a pre-requisite to soul-winning?
6. Name the salient features in Philip's winning of the Ethiopian to Christ.
7. What is "joining oneself to the chariot" of another?
8. Does the devil leave the surrendered life alone?
9. Why is humility an important trait in soul-winning?
10. What fact should the soul-winner keep ever in mind to insure humility?

CHAPTER SEVEN

1. To what extent is each Christian responsible for every unsaved person in his community?
2. Where may one first begin—to find "prospects"?
3. Name a good way to insure the meeting of a prospect during the day.
4. What place in our thinking and planning is the matter of soul-winning entitled to?
5. Name some of the opportunities for finding prospects which come in the day's round of a business man or woman, a housekeeper, a student or a traveler.
6. Show how the following up of one prospect may lead to the discovery of others.
7. What is meant by "getting the point of contact"?
8. What is a good general rule for getting contact?
9. What was Paul the Apostle's method of approach to men?
10. What is usually the best opening question to the heart of the matter?

CHAPTER EIGHT

1. To the an effective soul-winner, what should be one's attitude toward the Bible?
2. Quote a passage of Scripture which guarantees that God's Word shall accomplish that which he pleases.
3. What daily nourishment is necessary to keep the soul-winner in vigorous spiritual health?
4. What would probably happen in the Church and the world if all Christians should be faithful to a daily devotional reading of the Word?
5. Where is the best place to get the real facts about Jesus Christ?
6. Give a brief outline of the plan of salvation and quote Scripture to support it.

7. Though you are a Christian, how does this plan still hold personal interest for you?
8. What should be the soul-winner's policy regarding unscriptural arguments offered by his prospect?
9. What is the best preparation for being ready with the Bible answer, when needed?
10. If the prospect shows no immediate favorable reaction to God's Word, is it wise to conclude there has been no effect?
11. What part has the Holy Spirit in our use of his Word?
12. What methods can you suggest to get a prospect to consider God's Word?

CHAPTER NINE

1. What popular misconception has hindered the progress of Evangelism?
2. Beginning with the pastor, what is the orderly process by which a permanent evangelistic program may be set up in a church? (See also Chap. 10, Par. A Program.)
3. Describe group organization in a congregation.
4. What precaution should be taken to avoid letting the work of Personal Evangelism become centralized?
5. State the three main features of group activity in Personal Evangelism.
6. How can a list of prospects be obtained?
7. What is "a prospect"? (Can a church member be a prospect?)
8. What is the best way to assign prospects to the workers?
9. What is always one sure best way to approach a prospect?
10. When a prospect's decision for Christ is won, what are the following steps?
11. What is the oldest and best text-book on Personal Evangelism?
12. What is the best first and last thing to do in meeting every problem arising in Personal Evangelism?

CHAPTER TEN

1. What is the best form of evangelistic work?
2. Giving due credit to the good accomplished, why have periodic revivals failed to meet the need of evangelism?
3. How may a permanent, year-round program of Evangelism prove to be a real solution?
4. Describe a study class in Personal Evangelism—how organized, when to meet and what to learn to do.
5. What is a "sword drill" in a Personal Evangelism class?
6. Describe the set-up and actual beginning of an evangelistic effort in a congregation.
7. Describe Grade "C" personal work.
8. Describe Grade "B" personal work.
9. Describe Grade "A" personal work.
10. Show how the Sunday School may be engaged in the whole Church program of Evangelism.
11. What is a good definition of a Sunday School?
12. Where does the pastor come into the Sunday School's part of the effort?

CHAPTER ELEVEN

1. How does Personal Evangelism affect the worker's Bible reading?
2. How does Personal Evangelism affect the prayer life of the worker?
3. How does Personal Evangelism help a Christian grow?
4. How does Personal Evangelism reveal to a worker some serious defects in his own life and help him to correct them?
5. How does Personal Evangelism promote a wholesome Christian fellowship?
6. Show how the absence of a spirit of evangelism is destructive of the morale in a Church.

7. How will a vigorous evangelistic program serve to remedy the trouble indicated in question 6?
8. How may Personal Evangelism affect the devotional services of the Church?
9. What is the real test of the evangelistic power in a Church service?
10. Why should Personal Evangelism increase the attendance upon Church services?
11. How should Personal Evangelism among the members affect the preaching from the pulpit—and why?
12. WHAT ARE YOU GOING TO DO ABOUT THIS?

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